
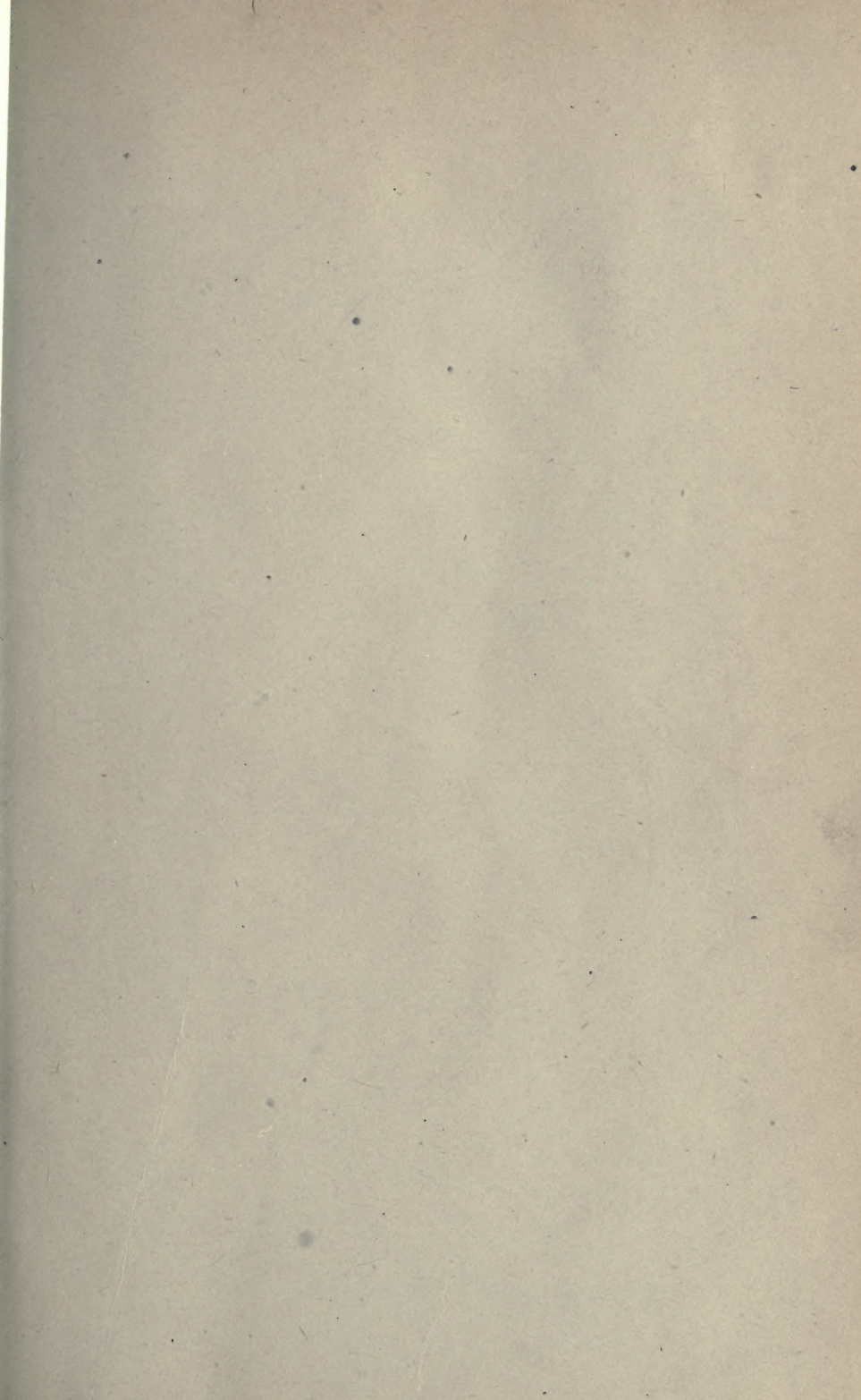


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THE
GLOBE

A

NEW REVIEW OF WORLD-LITERATURE,
SOCIETY, RELIGION, ART
AND POLITICS

CONDUCTED BY

WILLIAM HENRY THORNE,

Author of "Modern Idols," "Quintets, and other Verses," "Songs of the Soul," etc.

VOLUME XI.

1901

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NOTICE.

"One of the ablest reviews in the English language."—Most Rev. P. J. Ryan, Archbishop of Philadelphia. Hon. A. K. McClure, formerly editor *The Philadelphia Times*.

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NOTICE.

“MR. WILLIAM HENRY THORNE:

“Editor of *GLOBE REVIEW*.

“*Dear Sir:* You promised much when you undertook your great task, and you have nobly and completely fulfilled your promise. Your *REVIEW* is undoubtedly one of the ablest in the English language. Your matter is most suggestive and thought-stirring, and your style—it has every quality suited to your purpose. Such clear, pure, trenchant, natural, powerful and downright masterful English it has rarely been my pleasure to read. Your pen is a great power—may God be blessed for giving it to you, together with the admirable light of the true Faith, and may He long preserve you to use it triumphantly for His cause, especially at a time when that cause so much needs clear-headed, able, outspoken and fearless champions.

“FRANCIS REDWOOD, S. M.,

“Archbishop of Wellington, N. Z.”

THE GLOBE.

NO. XLI.

MARCH, 1901.

ABANDON THE POPE'S TEMPORAL POWER.

A PRIEST by the name of Moynihan, recently wrote an article for a New York Catholic magazine, in which he discussed and advocated a revival of the temporal power of the popes. Through a clearly traceable priestly influence, said article was noticed and quoted from by a leading literary weekly, also published in New York.

These facts, taken together with the fact that his grace the Archbishop of St. Paul, since his return from Rome has been represented—has, in fact represented himself—as a convert to the party in the Church which has steadily advocated a restoration of the temporal power, and this again more recently emphasized by the so-called English pilgrimage to Rome, and the declaration made in Rome by the Duke of Norfolk that a restoration of the temporal power of the popes was necessary to a proper execution of their spiritual power, and the various comments made on all this by the American Catholic and secular press have induced me once more to consider the subject briefly in this Review.

In number fifteen of the GLOBE I published an article entitled "Abandon the Pope's Temporal Sovereignty," which article has never been answered by any duke, priest, bishop or cardinal, and which I here again challenge any Catholic on earth to answer. I especially commend it, and this also, to the Duke of Norfolk.

In it I showed that the divine founder of Christianity did not pretend to claim, hold, or use any vestige or sign of temporal power when he was in this world. That though he was

divine and might have called to his aid at any moment ten thousand legions of angels—that is, to aid him personally or in his spiritual capacity as redeemer of the world and head of the universal Church—as a matter of fact he never did appeal to or for such aid or to any sort of protection in his great career other than that afforded by the laws of the land in which he lived and wrought his stupendous work. In fact that he distinctly recognized the government, and the authority of the government, in whose jurisdiction he resided, and that he paid his tax, though he had to fish for the pittance wherewith to pay it. That he distinctly said to those who inquired of him: “Render unto Cæsar the things that are Cæsar’s, and to God the things that are God’s.” That he distinctly taught his disciples that the kingdom he came to found was not of this world, and asked no favors of it and expected none; that he distinctly taught his ambitious disciples that in this world and in the kingdoms thereof the princes, presidents, kings and emperors exercised authority over their subjects, but that absolutely it was not to be thus among them, and that whoever would be greatest among *his* apostles or followers, let him not in high-flown theory but in actual practice, become the servant of all; in a word, that supreme humility was the only and absolute creator of supreme spiritual power. And if I recollect correctly, Jesus and his apostles had some remarkable successes in wielding what is now talked of as the pope’s spiritual or moral power.

In the article in question, I argued the case from other points to show that by history, by any enlightened intelligence, and by the present state of the Catholic Church in the nations where the temporal power had been advocated and held for centuries—simply as the accident of feudal notions of generosity—nothing could be plainer than that the temporal power had been a palpable and a blighting curse on the Church’s spiritual power, and not a help to it at all; that in fact, had it not been for an inherited, inherent, spiritual and divine power of truth and humility the Church would long ago have been eaten up and destroyed by the poisonous microbes of its own diseased temporalities, ambitions and lusts, but that Christ had never left Himself or His Church without true witnesses to himself in His Church. And that for the sake of the

humble, the lowly, the poor in spirit, the long suffering and enduring, the forgiving, the patient, upright, and God-fearing, and Christ-loving ones, and not at all on account of the bastard and bartered for, and accepted gifts of temporal power on the part of earthly princes, or the magnificence and pride and ambition displayed by them, had the Eternal vouchsafed to bless this Church at all, or to put up with its existence in this pride-ridden world.

Now, instead of answering any of these arguments or positions, which are scriptural, and based on Christ's own words and conduct, the Archbishop of St. Paul, the Duke of Norfolk, the Priest Moynihan and their puffers thrash over the old straw that should long ago have been fed to the cattle; and repeat the old saw that in order to the exercise of a great moral or spiritual power or influence, the temporalities, titles, emoluments, trappings, frippery, arrogance, lust of the flesh and pride of life of the princes of the nations of this world are all necessary; that is, that the pope must be a decorated humbug in order to be able to preach the gospel of Christ and to win souls to God.

What earthly prince was ever a better man by virtue of his princely trappings of earthly power? What pope was ever a better pope or man by virtue of his temporal power, and the tendency to pride and arrogance inevitably associated therewith? The conduct of the popes, as princes of this world has always been silly in the extreme. I do not except the great career of Gregory VII. from this phase of condemnation. Leo XIII. without any temporal power has exerted a wider, a more beneficent, a more powerful, a more elevating, a more Christ-like and beautiful influence over the world than any pope with all the trappings of his temporal power has ever exerted before him. Had he been a temporal prince during his final conflict with Italy, during his conflict with Bismarck, or during the long drawn out conflict with France, wars would have taken the place of patient endurance, and millions of zealous Catholics would have been put to the sword in their ardent defence of what they supposed to be their duty to defend the temporal power of the Pope.

Away with the stuff and nonsense; character, not caricature, is the power that wins the world to Christ. Stop the flum-

mery, abandon the titles; don't hide in the Vatican and pretend to be a prisoner, but come out on the streets, in the eyes of the world, barefoot, if need be, and walking like a man, not carried like an invalid and paraded like a baby, but distributing the great virtues of charity and righteousness by your blessed presence, and millions of men and myriads of angels are ready to defend you in the name of Christ, but not in the name of any lie that you can coin out of all the shreds and ashes of the universe.

Let us look at Moynihan a little more closely. It is claimed that his article was inspired by Cardinal Rampolla, and for that reason it has received such attention as has been given it so far.

This is the way of the modern Church. It rests scarcely anything upon the merits of the arguments used and the positions taken, and it seldom appeals to the reason of mankind, but, as in this case, it perpetrates a lot of rot at second hand, claims for this rot some papal authority, some "great name," and by this sort of temporal power expects to force its vile old straw down the throats of mankind and crowd it, undigested, unseasoned, and unfit for temporal or spiritual food, into the souls of the human race. The day has gone by for such methods; quit them, in the name of Christ and act like honorable men.

If you think that I exaggerate listen to Moynihan as he orates, gesticulates and splurges over Rampolla's shoulders. We will quote only the first few sentences. They are in the old, elaborate, familiar vein. When a genuine Roman or a Roman Celt intends to make a grand impression on the intellect he invariably begins by stating some (to him) luminous proposition or premise fraught with weightiest consequences, and from this premise, regardless of truth or facts, he builds his mighty Roman arch and arches, and overshadows the reason of the human race. He is always a splurge and almost always insincere. Grant him his first premise and all his jargon follows as night follows the day, but trip him on his first or major premise and he flies to atoms like the bag of wind he usually is. So with Moynihan. Listen, while the organ grinds:

"The church is essentially a sovereign and complete soci-

ety, possessing its own organization and laws, and having to do with the moral and spiritual interests of mankind. At its head is one who is the universal teacher of Christendom. The spiritual ruler of many nations cannot be the vassal or dependent of a government; the man who guides the destinies of a mighty spiritual empire standing for justice and righteousness among the nations and rulers of nations must be independent of political control. Independence is the very breath of life of a moral power."

The sour milk of falsehood is in the first line of nine words. Grant this as pure milk and then cease to argue with Moynihan & Co.

These first nine words, however, I utterly denounce and deny. I hold that they are false and hollow, as they are foul and deadly. They simply are not true. Let us see: "The Church is essentially a sovereign and complete society." I say that the Church is not to-day, never has been in this world, and never will be "a sovereign and complete society," never till the millennium, when all nations will be broken to potsherds, the devil chained in hell, and Christ Himself the visible head of the eliminated and redeemed world. Let us see; what is "a sovereign and complete society," not what is a dream of it, a theory of it, but the thing itself, with the elements that go to make it up?

"A sovereign and complete society" of human beings involves, of course, a sufficient number of human beings to make up a *society* of them. The Church is not deficient in this particular. "A sovereign and complete society" involves, in the next place, and simultaneously, certain laws that are held as applicable to and controlling and governing the sovereign society. These laws have in all cases extant in this world either been handed down from previous sovereign societies or they have been agreed upon by certain representative bodies who are authorized to act for the sovereign society and to make laws or legislate for the same. Now, please note this: In every sovereign society that has ever existed on this earth, whether its laws were inherited or whether newly originated as the primal laws—that is, the Declaration of Independence, and the Constitution of the United States—in every case, without exception, the laws governing the

sovereign society have always assumed the right of the sovereign, whether president, prince, king or emperor, to enforce those laws, to exact and execute penalties, even unto death, upon the violators of said laws; that is, there have been laws, and these laws constituted the power to govern in some person or persons, and this governor, by the law, has always had the right to execute penalties, even *unto death*, if need be. Any school boy knows, alike from history and from the essentials of simplest government that these conditions exist therein.

Now let us put it broadly: The Church has never been such "a sovereign and complete society." The popes at its head have never had, never have had any right to have, dare not claim to-day that they have ever had or ever expect to have, this right over any society or community of human beings, that have ever existed or that ever will exist on this earth.

I dare the pope, any pope, to claim the power of life and death over any individual by any law of God or man, and for any offence whatever or wherever committed.

Speak out, Moynihan; trot out your Rampolla or his grace of St. Paul, and let them assert such claims.

The Church lacks even the possibility of the first essential condition of "a sovereign and complete society"; nor is there any way of its getting at the possibility or actuality of "a sovereign and complete society" in this world.

The Church—God bless her and enlarge her borders till they embrace the world—the Church is a wheel within a wheel, seen by the Prophet Ezekiel; she is a kingdom of God and of Heaven, set and reared within the kingdoms of man; wrought in righteousness out of the loves and faiths of human souls, and built in purity of purpose, heroism of life, constancy of love, endurance in purity and righteousness; built thus into the palpitating, living, loving heart of mankind; built in gratitude to its founder for His love and life given to the world. There is no voice nor language wherein its mysteries of love and life are untold. It is God, gradually, slowly, but surely, imparting Himself to the human race.

It has not one element in common with the kingdoms of

this world; and its popes have no right or business to dream of worldly power.

Do I think less of the Church than the Moynihans, the Rampollas and their puffers because I would pluck from her shoulders these useless and damnable garments of pride, and reimplant in her soul the love and conduct of Christ? Time will make all these things plain. But let us not wander from our sharply defined position. Is it not true that the Church boasts that she has never taken human life? As in the case of Savonarola and others, she always employs or persuades others to do the hanging or burning, as the case may be. Did Christ, her Lord and master, and founder, ever execute punishment on any man? Did he not leave even Judas to the natural destiny of his crime? Did he threaten to burn or attempt to burn Peter, when the latter denied Him; or Thomas, when he doubted? Or did the apostles? The conduct of Peter in the case of Ananias and Sapphira looks a little that way, but will any pope make that case a precedent for his own action to-day? I fancy not.

In truth the Moynihan-Rampolla proposition is as stupid and shallow as it is false to the marrow. Yet these clerics claim great wisdom, and no doubt would like to have the authority of punishment, even unto death, which is the first essential in the legislative or executive power of "a complete and sovereign society," but I dare them or any pope to claim that power. He would not stay in Italy one day longer if he claimed it. He might move the Vatican archives, treasures, purple glories and vanities over here to our Western prairies.

Our people are usually kind to cranks of all sorts, and they would simply laugh at such absurd notions and let the pope play temporal sovereign over all his *domestics*, and such prairie wolves as chose to obey his command.

But let him attempt to hang Mark Hanna or McKinley, or Platt, or Croker, for corrupting the ballot and aiding and abetting trust thieves, and much as we dislike these gentlemen and would like to have them hanged, the voice of the nation as the voice of one man would say to the pope: "Mr., please mind your own business; Christ came to give life and save souls; if you have no art or power in these lines sup-

pose you get into your hole, drag your hole in after you and subside for a thousand years."

Were not Zachary and Elizabeth and their son John, called the Baptist, and Joseph and Mary and their son Jesus, called the Son of God, all poor, plain people? What temporal sovereignty or power touched their tongues with flame of divine truth and an eloquence that moved the world?

Were not John Brown and Wendell Phillips and William Lloyd Garrison all poor people? What prince of this world stood behind them and inspired their utterances that broke the chains of millions of the oppressed in our land and time? It is one of the accursed falsehoods and follies of these days this heresy of the temporal power, viz., that in order to the execution of any great spiritual or moral movement any man or any pope needs to be independent of the laws of the nations, and needs to have vast wealth and what is called an exalted position, and to be himself a prince or a king in rank with such fossils of bygone ages.

No man and no pope has ever increased his moral or spiritual influence one iota or a hair's breadth by the possession of wealth or by any position given him, or won by him as a prince or temporal ruler among men. It is a heresy, false to God, to Christ, and false to all the facts of human history. Let us even go further: temporal power, princecraft, the soldier quality, any and all the trappings of wealth and worldly position, have forever weakened those burdened with them in any and every effort of their lives to exert any spiritual or moral power whatever. In truth, the moral power and influence of any man or pope, may be said to decrease in the exact proportion that his worldly gains, honors and powers increase. The position of the temporal powerists is a falsehood, a simple, a vicious and damnable lie.

If the popes and cardinals and archbishops of our times want, if they really desire to increase their moral and spiritual power and influence, let them study the method of Zachary and Elizabeth and Mary and Joseph and Jesus. Let them humble themselves by prayer and good works till the Eternall speaks to them as to these servants of old and to His dear Son.

Is God dead that He cannot reach the ears of saints now, as in ages gone?

Let them stop pleading with kings and emperors and presidents for a petty share of their beggarly authority, and live and die, if need be, like men of God.

With the destruction of Moynihan's major premise, viz., that the Church is "a sovereign and complete society," and with the destruction of his minor premise, viz., that complete independence of all temporal authority and the possession of temporal sovereignty are necessary to the execution of any great spiritual or moral influence and power, all the conclusions and propositions of Moynihan, Rampolla & Co., tumble to pieces like a house of cards, and the total absurdity of the general position of the temporal powerists becomes apparent to all thinking minds.

It is ridiculous to paint in glowing rhetoric what Leo XIII. might have done had he possessed the temporal sovereignty of some of his predecessors. It is enough to know that he has done infinitely better than they, without the semblance of temporal power. It is of no consequence what Archbishop Ireland and the like of him think regarding the restoration of the temporal power and the glories to be derived therefrom. All such reasoning comes of disappointed pride and ambition, and not a shadow of it from the spirit of Christ.

So long as Archbishop Ireland, Archbishop Keane & Co., hoped for political honors, emoluments and influence by preaching Americanism, and by loyalty to the republican administration, they were, in Washington, St. Paul and elsewhere, anti-temporal-powerites. The *GLOBE REVIEW* has told them steadily these last eight years that this government was sold to Freemasonry, that the American Flag had no sympathy with, harmony with or love for the cross of Christ, but was, with all the honors of its recent battlefields opposed to it; and, above all, opposed to the Catholic Church as its representative. Finally, without thanking or rewarding the *GLOBE REVIEW* these and other prelates have accepted its teachings and have swung to the other unreasoning absurdity that the Church is everything and more than everything, "is essentially a sovereign and complete society," etc., and now are in deeper error than ever before. But what

can you expect when such shallow-pated individuals, such ambitious and Christless gentlemen undertake to handle the greatest themes that have ever vexed the minds of men. They are sure to blunder. But we will not dwell on the American personnel of this problem.

It is no better than McKinley & Co.'s shifting and despicable policy in our recent war. Let us leave it all to the devil and his angels, to whom the whole paraphernalia belong.

In conclusion I have one direct suggestion to make to the managers and representatives of the Catholic Church at Rome and in the United States. It is this, that instead of advocating the restoration of the temporal sovereignty of the popes and thus separating the Church of Rome more emphatically than ever from the other great bodies of Christendom, and this by a purely worldly, gaudy and purpleized vanity and ambition, the supreme work of the Roman Church in this age and century should be to aid in every conceivable way every movement looking toward the bringing of these bodies into closer relations with Rome, and thus bringing about the fulfillment of the Saviour's prayer "that they all may be one." Leo XIII. has done good work in this line, and if he and his cardinals had acted purely on the conclusions of their own reasoning and had not been swayed by pride and a necessary consent to previous conclusions, they know, as I know, that firmer steps toward a world union of Christendom might have been taken and held.

A revival of the temporal power would destroy all the work that Leo XIII. has tried to do in this line, and would separate the Church of Rome more widely than ever from those bodies of Christendom which are with it, and ever have been with it in all the radical essentials of its faith.

"In my Father's house are many mansions; I go to prepare a place for you." But there are other places in heaven, as there are other bodies of Christ's followers on this earth.

Let us see what we can do to win to the perfect faith all those who love Christ and who endeavor to work righteousness in this world.

Let us stop our aping of petty princes, alike in their robings, titles and morals, and above all let us be true to ourselves,

to the eternal principles of right and wrong, as defined in the Decalogue and the Sermon on the Mount, and never forget that these are days in which nearly all the people reason—never mind how poorly. They all know the difference between a true man of God and a bloated, padded and gilded servant of ecclesiasticism, who has only his garments of pomp to distinguish him from his fellow-servants of the devil.

“Awake thou that sleepest, arise from the dead, and Christ shall give thee life.”

WILLIAM HENRY THORNE.

“FROM CITY TO CITY.”

IT is among my earliest recollections that as quite a child I used to bow my head at the mention of the holy name of Jesus. Why, or who taught me, I cannot say. A pious, but very Protestant aunt told me that “only Anglicans do so.” Who “Anglicans” might be she did not deem it necessary to explain to a boy of seven or eight years old, at most, but among the vague memories of my early years this one stands out clearer and more distinct than any other. It was, surely, the first unconscious step in that way which led me at last from the “city of confession” into the City of God.

My next memory, still a very early one, is of the Catholic Church at Stroud, in Gloucestershire. It was but a glimpse of the large Calvary, a passing echo of strange and unfamiliar prayers. My good uncle, to whom it was in very deed “idolatry,” hurried me out again as soon as possible. But as long as I live that image of Christ Crucified will, I trust, and pray, live with me and in me.

At school I came under no very definite religious teaching, as how could I, a junior among some three hundred other boys? We went to the school chapel on Sundays; possibly, for aught I

can recall, on the "red letter" festivals as well; but of the sermons heard no impressions remain with me. Nor, indeed, was my existence such as left any room for other thoughts than those connected with my daily tasks, and my daily share of such rough treatment as petty school tyrants saw fit to inflict. It was part, I know, of that "right way," by which it was ordained that I should travel, but it was rock and thorn beset and under cloudy skies.

It was at Bournemouth, between the years 1876 and 1880, that I first began to attend the Catholic Church services, contrary, I am sorry to say, to the will of those whom it was my duty to obey; or, rather wholly without their knowledge. In truth, I fell under various spiritual influences during the first few years of my stay in Bournemouth: under that of D. L. Moody and of other saintly "Evangelicals," some boys much of my own age; for all of whom I had and always shall have respect, regard and sincerest admiration. It is nothing to me now that their creed is one of negations; that it is narrow, cold, and wholly contrary to that of Catholics. Those whom I knew lived close to the Master Whom they loved so well, and served so faithfully, with Whose Spirit they were imbued so far, that is, as their spiritual limitations would permit of. Their religion was, of course, wholly subjective. To each conscience conviction, the individual appreciation of "the truth," was the final court of appeal in all matters affecting the soul's life and welfare, but they certainly taught me—my sainted mother most of all—to know my Bible "by heart"; to make God's Word, God's will, my rule of conduct—the standard to which I must strive, by His grace, to attain—to live daily, hourly, in the conscious sense of His abiding Presence. How far short I fell then, and have since fallen He only knows Who knows all things; Who will, I trust, forgive it all, seeing that "He knoweth whereof we are made; He remembereth that we are dust." But it is a part of my journey, during which I learned many lessons which I hope I shall never forget.

It was at Bournemouth, too, that I first met my true friend and counsellor, the late Father John Wynne, of the Society of Jesus. We had many talks together; I, self-willed yet eager, I think, to learn more of what he had to teach; he, patient,

kindly, yet ever plain spoken, always ready to explain, to counsel, to warn me. Where or how I had by that time (1881) picked up any measure of "Catholicity" I cannot say. At Oxford, in 1878, I had been under the charge of a strict "Evangelical" relative, vicar of one of the town parishes. He was not even "churchy," but was at least convinced that his "school" was nearer to the "truth" than any of the other "schools"; his friends were, naturally, among his spiritual kindred, with one exception. For "Father" Benson, founder of the "Society of Saint John the Evangelist," he had a sincere regard and admiration. He "drilled" me well; a task, I fear, neither pleasant nor profitable. I must have caused him much anxious thought and not a little well-founded annoyance. But it was wholesome discipline, some such bearing of the yoke in youth which Solomon recommends as salutary. Other discipline—wholly personal—I also underwent, which, painful as it was, I have no cause, and still less right, to look back on with regret.

But this year, 1878, stands out in my memory for another reason. I spent the summer in Bræmar with some very dear and very holy Presbyterian friends, and, on Sundays, attended the services of the kirk as a matter of course. But on week days I sometimes went to mass at the little Catholic chapel, and once—God knows, in absolutely good faith, though utterly unprepared, wholly unfit—I approached the rails and received my Lord in Holy Communion. It was, in that sense, my "first communion"; that it was altogether displeasing to Him, I cannot bring myself to believe; rather, it was His first clear invitation to my wandering, wayward, sinful soul to come to Him, that I "might have life."

During 1879 I spent several months in Germany with a private tutor of what was then the very "broadest" school of any that could consistently claim to be Christian theology. Boy-like, I took my spiritual "tone" from him, and became very "broad" indeed, accepting the guesses and assertions of German "higher critics" as the very latest discoveries in the realm of "Gospel truth." But—I also went to mass time and again; knelt as did those around me; bowed low in adoration of that Eucharistic God Who to me was still "unknown";

knelt in the dust of the street when He passed by, holding His court divine at Corpus Christi. Why, I could scarce have said; I simply felt that I must. It was a marked stage of my soul's pilgrimage, for in it I learned as never before the surpassing beauty of Catholic devotion, Catholic ritual, Catholic life. But I never presumed to receive Holy Communion. In any case, those around me ranked me as some strange kind of English "Protestant" with leanings and instincts clearly "Katolisch."

From the warm Catholic atmosphere of the Rhenish Province to the chill air of an "Evangelical" seminary in the north of London was like passing "from India's plains to Himalayan snows." This was, so to say, "official evangelicalism"; "Evangelicalism," that is, cut and dried, to be assimilated as part of one's spiritual system in well regulated but not by any means moderate doses. All other spiritual food was looked on as tainted, if not poisonous, the *ipse dixits* of this or that "standard authority" as interpreted by one or other of our professors were the *ex cathedra* definitions of this Protestant popedom, not to be disputed or questioned under pain of "major excommunication." The teaching was to be accepted; it was "the truth," and as such to be taught by us in turn when we should become "ministers of the gospel."

It was a curious experience, yet, doubtless, not without its value as a form of discipline. The chief test for admission was a knowledge of scripture sufficient to give "chapter and verse" for any "catch question" that might be put to us. One, I remember, was: "Wherefore came this mad fellow unto thee?" The object of this, I imagine, was to give us facility in that strange art of "capping texts," of which a certain "school" are so inordinately fond. "What saith the Scripture?" That is their initial "quotation" as "argument" against any "view" that does not commend itself to their preconceived idea of "the truth." Forthwith they will bombard you with "texts" torn from their contexts, and firmly believe that, by so doing, they have attained the "end of controversy" for all "converted Christians." Yet such familiarity with the words of scripture is, certainly, not to be despised as useless. Sometimes—not often—it is a weapon which a "Papist" can employ with startling effect, against the Protest-

ant, who is apt to look upon a knowledge of the Scriptures as his special privilege and prerogative.

At this seminary we were certainly "kept up to the mark." There were lectures in plenty during the week, involving no slight amount of serious study; on Sundays, services at certain specified churches—and at no others—Bible classes, Sunday schools and such like. The effect, not in my case only, was the reverse of that intended. There was, for instance, one church to which we were wont to go for "early communion." I went—once. The "table of the Lord" was covered—all over—with a more or less clean cloth, like a dining-table. A sleepy verger produced a black bottle from a wall cupboard within the "communion rails," and proceeded to decant the wine into a flagon for "consecration." And I, you must remember, had but recently come from a Catholic country, where I had frequently been at mass. I had, as yet, no conscious belief in the Real Presence, but must, I think, have been brought very near to it, when I had bowed in adoration before the Eucharistic God. To me, at least the irreverence of this Protestant service "In Remembrance of Me" was simply shocking. I went seldom or never to "communion" during the remainder of my stay at the seminary.

But I went instead—fully conscious of the penalty should I be discovered—to St. Faith's, Stoke Newington, the most "Catholic" church in that part of London. The music, the ritual, the vestments and, I think, the incense reminded me of Germany; the teaching, so far as it has left any impression, seemed to me more reasonable, more Christ-like, than that which I was asked to accept at the seminary as "the truth," to the exclusion of all else. Such "stolen pleasures" at least brightened an otherwise not too happy time. When at home, during vacation I went more often than ever to the Catholic church in Bournemouth, and spoke more freely and fully with my good friend, Father Wynne.

Part of the summer was spent in Bræmar, where by this time a little "Scottish Episcopal" church had been opened for the benefit of visitors of "that way of thinking." The "priest in charge," an Englishman, was good enough to take an interest in my spiritual welfare, and, finding what my "tenden-

cies" were, recommended me to study a well-known book, Sadler's "Church Doctrine, Bible Truth."

It was in simple fact a revelation to me, partial, biased, untrustworthy, as I now know the book to be. It was the first treatise of the kind that I had ever read and showed me that the Bible which my mother had taught me to love, to regard as the one final authority in the court of conscience, was "at one" with the prayer book, as interpreted by the "Tractarians." The reasoning appeared clear and unanswerable, indeed, insofar as "church doctrine" is catholic doctrine it holds perfectly good, and, as a guide along the way I had to journey was of untold service to me; in a fashion, as it proved, far different from that aimed at by the author, or by the "priest" who first set me to reading it.

It was, I think, after I had begun this course of study that Father Wynne found it necessary to utter a word of warning which, unheeded at the time, was destined to recur to me, again and again, until, in God's due time, it produced the effect intended. He told me plainly that if I did not submit to the Infallible Church God would "bring me into judgment." He was convinced, in short, that I was not "in good faith." God knows I was not consciously juggling with my conscience: I was, I fear, too indifferent or, it may be, too cowardly, to take such a step, with all the consequences which I knew it must involve. I simply drifted—away, for the time; yet, surely, *not* "beyond His love and care" who took so much trouble—if I may say so—to bring me, the least of all His servants, into His Household of Faith.

I must, however, have been—or seemed—very near to Rome in those days, seeing that a friend felt called upon to lend me Littledale's "Plain Reasons Against Joining the Church of Rome" as an antidote—or prophylactic. My friend, being a doctor, should have told me which, but omitted to do so. The effect was the same—the reverse of that which he intended. Littledale did more to make me a Catholic than any man or book, before or since. There is no need, it seems to me, to specify the cause of this; it simply is so, and I have been grateful to him and to my friend for it ever since.

From the London seminary I went to Tasmania, and then to Australia, where I was employed as an Anglican lay-reader

and preacher in the diocese of Newcastle, New South Wales. My rector was "an old-fashioned High Churchman," and taught, or professed to teach, the "doctrine of the Real Presence" in a "safe," "moderate-Anglican," not-too-clearly-defined fashion. But he taught it, nevertheless; and I, thanks to Sadler—not to say Littledale and others—believed firmly, unquestioningly, that the consecrated bread and wine were "verily and indeed," to quote the Church catechism, the Body and Blood of Christ. Yet, after a "late celebration," on the occasion of the Synod meeting, this "priest of the Church of God," this believer in "the Real Presence," gave me in the vestry the chalice containing the "Blood of Christ" and told me when I asked what I should do with it, to "throw it out on the gravel outside." What I felt I need not attempt to describe, for you must believe me when I say that *to me it* was as truly the Blood of my Lord as if both of us had been Catholics. What I did was to go down on my knees and drink it reverently. I know now that it was God's second call to my soul, as Father Wynne's warning had been the first. It ought to have made it spiritually impossible for me to remain an Anglican, yet once more indifference, cowardice, made me shut my ears to my Master's loving invitation.

This one fact stands out clear in my Australian experiences; this, and my having learned to say *the first part* of the "Hail Mary." I was told that it was "better" not to say the "Roman invocation" that had been "joined onto the Scriptural salutation," and, as was my wont, I followed the advice of one whom I admired and respected. What was good enough for him was good enough for me.

But I became a veritable champion of "Church" principles in the midst of an "Evangelical" and "dissenting" generation. Asked whether I were a "Puseyite" or a "Jesuit in disguise," I proudly proclaimed myself the former. Reproached with "teaching Catholic doctrines in a Protestant church," I told my reprover that I believed "in the holy Catholic Church, not in the unholy Protestant one." Asked by a lady why "High church people behave differently in church to others," I told her that it was because they believe in the actual Presence of our Lord, according to His promise. In truth, though I knew it not, I was advancing rapidly along the way that

leads to the City of God, though I was not to reach it yet awhile.

From Australia I passed to an "Anglican" seminary in the West of England, "to study for the priesthood." The principal was "moderate" and "safe"; the vice-principal "extreme," but cautious, as became his subordinate position. The men sided with one or the other, according to personal liking or theological leanings. My old friend, Sadler's "Church Doctrine, Bible Truth," was *the* standard of our "views," and it was here that my study of this work produced effects far other than those intended.

Let me explain briefly. Sadler was "safe," the principal was "safer," a genius, in fact, in that difficult art of following a "middle way"—which leads nowhere—between two extremes, Protestant and "Roman." Of say, three dogmas "held by the undivided Church" prior to the sixteenth century Sadler (or the principal) would accept two as "Catholic" and reject the third as "a Roman corruption." As all three rested, or seemed to rest, on the same basis of authority—that of "the undivided Church"—I was constantly wanting to know: "Why not the third as well?" This keenness for "logical conclusions" I owed to my German tutor. It did not, however, please the Rev. Principal, who found I "lacked a teachable spirit." I fear I did. "The Church (Anglican) does not define the nature or mode of Christ's Presence in the Eucharist"—but you really must *not* believe in Transubstantiation, while Consubstantiation is "a Lutheran heresy." Whether bread remains bread or is now Christ my teachers could not or would not say, and I felt that I *must* know; that it must be true or not true; that here no man could "halt between two opinions" while claiming communion with the "Church Catholic" any more than concerning His divinity or His incarnation.

After two years of such "safe" training, which only increased rather than lessened my anxiety to *know* the truth, not merely to have "views" or even "convictions," I left England for Canada. There I came under the influence, first, of a most devout "Broad Churchman," who had "sympathy" for "all forms and phases of truth," as if truth had many "forms" and were not one, absolute, infallible and capable of being known as such. Then, of a saintly, consistent "Anglo-Cath-

olic," Catholic, that is, in all his instincts and ways of thinking, in his devotion to "the blessed sacrament"; concerned rather, with "our own shortcomings" than with "the faults of our brethren of the Roman obedience." Could I have remained with him always, God knows, I might never have left the "city of confusion"; but the Protestant bishop refused to ordain so "marked" a man as Canon X.'s "lay-reader"; other occupation called me to a city where I must fain content myself once more with "moderate" ritual and "safe" doctrine.

As to the ritual, I was not so much concerned, except as the expression of that sacramental "truth" which by this time had grown to be "all-in-all" to me; which Canon X. defined by the term "Transubstantiation." "It is God, and no longer bread or wine," he would say, and claimed that Scripture and "the formularies of our communion" were with him. My "moderate" pastor "trimmed," as is the wont of "moderates," and gave "holy communion" to "Protestants" and to "Catholics" alike—as, indeed, the law obliged him to do, but he neither worshipped "the Eucharistic God" himself, nor taught us that we should do so.

It was in that state of mind as must inevitably, it seems to me, follow on such "uncertain" teaching, that I returned to the city in which Canon X. ministered. That I should begin to ask him questions was only natural. His answer was God's third call to my wayward, wandering soul: "When a man begins to doubt his salvation in the Church of England, the sooner he leaves her the better."

I had, indeed, not only begun to doubt; I was long past "beginning." Father Wynne's warning returned to my mind; the "sacrilige" I had been coolly bidden perpetrate in Australia; it must be "Bread *or* God," *not* both, not either, according to a man's "views" or "convictions." It must be true, and confirmed by an infallible, living authority.

It was the end of my journey. Within a few days, I was received into the One Fold of Christ by a Jesuit Father, in Montreal. Then, if not sooner, I realized that I must have been a Catholic at heart all my conscious life; that this was not "a change of faith," but the crown and consummation of the long growth of years. That is why, I doubt not, I felt "at home" from the first day of my life in "the City of God";

have had no "difficulties" only, I humbly trust, a lawful if but too slow growth in "citizenship." To my mother—on whose pure soul may God have mercy—I owe my love for God's book. More, I owe to her that clear conception of the paramount claim of conscience which has made it so easy to submit to the voice of the Church as being simply and literally the Voice of God. I am *not* "priest-ridden," as Protestants are fond of saying, but I *am* "conscience ridden" no less than they, and they—if in *any* sense "Christians"—no less than I. And, being a "slave to conscience"—however rebellious at times, however unfaithful, inconsistent and unworthy—I obey now, as I always sought to obey, the Voice of God, who, so patiently, so long, so lovingly led me from the "city of confusion" into the "city of peace."

FRANCIS W. GREY.

Stratton-on-the-Fosse, Bath, England.

HAECKEL AND THE ATHEISTS.

DURING the past nine months I have experienced so much of the mean and subtle duplicity, the base and slanderous falsehood, of Catholic officialism that in moments of indignation I have now and again been tempted to blame the Church as a whole for the shameless conduct of its Judases and to quit it forever.

Of course I know that the liars and slanderers in the Church do not represent it to-day any more than the first traitor represented the first apostolate. I have again and again in this magazine pointed out the palpable fact that the proportion of miscreants in the Church to-day is not larger than in the original, chosen twelve, and I know that one who speaks the truth, especially any truth that pinches the cloven feet of hyper-orthodox beasts, whose only virtue in life is their self-lauded orthodoxy, must expect the abuse of such believing devils; for devils also believe and tremble. But in such moods of indignant despair I have said to myself more than once, in the language

of the apostle: "Lord, to whom shall I go? Thou hast the words of eternal life." And I believe the same of the true Church to-day. In fact, had my own disgust with the existing order of things been even further strained I think I should have been cured completely by the contemplation of a recent book by Ernst Haeckel, the famous muddle-headed German atheist.

Haeckel's "Die Weltrathsel," or "Riddle of the Universe," has been done into English, and American literary journals have given him a good send-off once more. Well, a careful day and night contemplation, over again, of the baseless and contradictory idiocy of this man's so-called teachings has re-convinced me that the Catholic Church, in spite of its numerous and often-petted rascalities, is the ideal of human reason, moral glory and power as compared with Haeckelism in any of its defined phases of agnosticism, materialism, monism or simple and bare-faced, barren, desolate and brutal atheism, which in fact is Haeckel's own peculiar phase of the riddle in question. We quote from the *Literary Digest* of December 29th, 1900, as follows:

"The present work marks the close of his studies and final conclusions in philosophy and moral science. He writes from the view-point, not of an agnostic, but of a monist. He rejects materialism as emphatically as he does supernatural religion. At the very outset of his book he states his position thus:

"All the different philosophical tendencies may, from the point of view of modern science, be ranged in two antagonistic groups; they represent either a dualistic or a monistic interpretation of the cosmos. The former is usually bound up with teleological and idealistic dogmas, the latter with mechanical and realistic theories. Dualism, in the widest sense, breaks up the universe into two entirely distinct substances—the material world and an immaterial God, who is represented to be its creator, sustainer, and ruler. Monism, on the contrary, recognizes one sole substances in the universe, which is at once God and nature; body and spirit (or matter and energy) it holds to be inseparable. The extramundane God of dualism leads necessarily to theism; the intramundane God of the monist to pantheism."

"In many other places Haeckel repeats the formula of the 'unity of God and nature,' but without defining his meaning very clearly. Religion, apart from its ethical side, he regards as superstition. Special creation, the personality of God, divine control or guidance of the universe, immortality, and the freedom of the will he declares to have been 'shattered' by modern science and the discovery of 'the great eternal iron laws' throughout the universe.

"Professor Haeckel first discusses the evolution of the human body and the nature of the vital functions. Then he enters upon a consideration of the soul—its nature, 'embryology,' and phylogeny. On the strength of the data in these chapters he dismisses the belief in immortality, summarizing his arguments against it as follows:

"The *physiological* argument shows that the human soul is not an independent, immaterial substance, but, like the soul of all the higher animals, merely a collective title for the sum-total of man's cerebral functions; and these are just as much determined by physical and chemical processes as any of the other vital functions, and just as amenable to the law of substance.

"The *histological* argument is based on the extremely complicated microscopic structure of the brain; it shows us the true "elementary organs of the soul" in ganglionic cells.

"The *experimental* argument proves that the various functions of the soul are bound up with certain special parts of the brain, and cannot be exercised unless these are in a normal condition. If the areas are destroyed, their function is extinguished; and this is specially applicable to the "organs of thought," the four central instruments of mental activity.

"The *pathological* argument is the complement of the physiological. When certain parts of the brain (the centers of sight, hearing, etc.) are destroyed by sickness, their activity disappears; in this way nature herself makes the decisive physiological experiment.

"The *ontogenetic* argument puts before us the facts of the development of the soul in the individual. We see how the child-soul gradually unfolds its various powers; the youth presents them in full bloom, the mature man shows their ripe fruit; in old age we see the gradual decay of the psychic pow-

ers, corresponding to the senile degeneration of the brain.

“The *phylogenetic* argument derives its strength from paleontology and the comparative anatomy and physiology of the brain. Coöperating with and completing each other these sciences prove to the hilt that the human brain (and consequently its function, the soul) has been evolved step by step from that of the mammal, and, still further back, from that of the lower vertebrate.’

“In short, immortality, concludes Haeckel, is a dogma in hopeless contradiction with the most solid truths of empirical science. The loss of the belief in an immortal soul, he asserts, would be a positive gain, not a misfortune, to humanity. Similarly with regard to worship, revelation, and the churches. Monism, however, has its religion, and it finds in nature the only true revelation:

“‘The modern man, who has science and art—and therefore “religion” needs no special church, no narrow, enclosed portions of space. For through the length and breadth of free nature, wherever he turns his gaze, to the whole universe or to any single part of it, he finds indeed the grim “struggle for life,” but by its side are ever the good, the true, and the beautiful; his church is commensurate with the whole of glorious nature. Still, there will always be men of special temperament who will desire to have decorated temples or churches as places of devotion to which they may withdraw. Just as the Catholics had to relinquish a number of churches to the Reformation in the sixteenth century, so a still larger number will pass over to “free societies” of monists in the coming years.’

“The great law of the cosmos, he says, is the law of substance, the constancy of matter and force. This law rules out all the postulates of theology and metaphysics and assigns mechanical causes to phenomena. There has been no ‘creation,’ but evolution, and everything has conformed to a single law. But do we know anything of the *nature* of the substance of the cosmos, of the cause of the observed uniformities? No, answers Haeckel. The one riddle of the universe that now remains, the ‘problem of substance,’ has been solved and, in fact, monism has given up the attempt at solving it. Says Haeckel:

“‘We grant at once that the innermost character of nature

is just as little understood by us as it was by Anaximander and Empedocles twenty-four hundred years ago, by Spinoza and Newton two hundred years ago, and by Kant and Goethe, one hundred years ago. We must even grant that this essence or substance becomes more mysterious and enigmatic the deeper we penetrate into the knowledge of its attributes. . . . We do not know the thing-in-itself that lies behind the knowable phenomena. But why trouble about this enigmatic thing-in-itself when we have no means of investigating it, when we do not even clearly know whether it exists or not?

“ ‘From the gloomy problem of substance we have evolved the clear law of substance.’ ”

Our reply to this muddle-headed scientist is as follows:

First—That Haeckel & Co. have not evolved the clear law of substance.

Second—That the talk of having evolved the clear law of a thing, a being or a substance when by his own confession he does not know certainly that it exists is to talk like an insane and conceited scientist usually talks, but such talk is the quintessence of absurdity all the same.

Third—Haeckel & Co. have never discovered any great iron laws relative to the uniformity of any spiritual or immaterial force or substance, acting in or above the material universe, viewed either as phenomena or as reality.

Fourth—It is the height of presumption as well as the height of folly to assert the existence of any great iron laws concerning a substance of whose existence you are confessedly an ignorant and an unbelieving fool. Haeckel's own words are, “We must even grant that this essence or substance becomes more mysterious and enigmatic the deeper we penetrate into the knowledge of its attributes.” Here he admits the spiritual substance of the universe and that said spiritual substance has attributes, that he, Haeckel, has knowledge of these attributes, and in the next breath denies the knowledge of the substance; in a word—as I have said again and again in this REVIEW, of the scientific philosophy of Herbert Spencer—there is not a page in Haeckel or Spencer that is not contradictory of itself, an insult to human reason and blasphemous of all the sacredest and loveliest and holiest truths of our human life, and of the finest and sweetest and purest forces of

the universe about us, but in these days—though less so, thank God, than a quarter of a century ago—anything will be swallowed by the idiot world at large if you only give it a scientific name.

Fifth—As a matter of fact, there is no iron law that has been discovered by modern science touching the action of this unknowable spiritual substance, which, in truth, Mr. Spencer finally named the “Absolute and Eternal Being”—there is no such law, I say, that has not been proven to have more exceptions and contradictions than there are stars in the midnight skies. Regarding it scientists know to-day no more than was known to the Egyptians and other savants three or four thousand years ago, and as to your “iron laws” take any of the laws of Newton, Kant, Spinoza, a good meteoric shower smashes them all to pieces; and, before you know it, here comes a man who raises the dead and says to all priests and popes for all future ages: Do likewise and better or throw aside your pretensions of divinity and sanctity, and who takes no notice whatever of the muddle-headed scientists, such as Haeckel & Co. Even bricks can be made without straw, gold mines located by instinct, the stock market cornered and a Christ of God bought and sold without regard to these.

Sixth—Haeckel is wrong even in his first definition and generalization. Monism does not necessarily lead to or involve pantheism.

Nearly a quarter of a century ago I delivered a course of twelve lectures in the Academy of Fine Arts in Philadelphia, on what I then called “The Religion of the Future.” Later the gist of those lectures was published in number eight of the *GLOBE REVIEW*, under the title of “Cosmotheism.” Both the lectures and the magazine were widely noticed here and abroad. I have every reason to believe that the brief creed published in each case, became the cause of the turning point in Herbert Spencer’s mind toward the later theism of his so-called synthetic philosophy, and also the inspiration of whatever of monism has since flourished in this country, especially in Chicago, where the cult of monism has had a periodical publication for about ten years. At all events, those lectures were the first utterance in this land of all that is truest and best in the monistic cult of to-day!

The first principle of all monism is expressed in the first article of the creed there published, namely, the unity, eternity, infinity and divinity of the universe—God in it and it in God—from everlasting to everlasting, worlds without end, and this is not pantheism. Now by this, or by any other definition of the first article of any monism in existence to-day, Mr. Haeckel is not a monist but an atheist. He does not assert nor believe in God in any shape, that is, in any creative, self-conscious, infinite, spiritual force or being. He says the mystery back of the knowable deepens, but he does not worship it or anything; in truth, he does not believe even in the thing itself that other thinkers, infinitely his superiors, have thousands of years ago defined as the Theos, the Deus, the El or the strong one, the spiritual power, not ourselves, but other than and greater than ourselves, which, or who, in all the affairs of the world and the universe works or makes for righteousness. He does not believe in the substance or the thing-in-itself, either in unity with a material universe or separate from and superior to it. Much less does he believe that this thing-in-itself is the source and law of all moral life and order in this universe; that without its ideal and perfect soul and substance, governing by a supreme moral law and order, there would be no moral law or government among men or attempted by them.

His morality without religion is a worn-out old grindstone, useless even for jack-knives. In a word, he is not a monist but an atheist, as we said. Let him shoulder his own creed and carry it to hell, where he and it will receive their final and full reward.

By his own words Haeckel condemns himself. According to these words the human soul is merely a "function" of the combined corpuscles of the brain; merely a "title" for the accumulated totality of the physical functions of man. Nevertheless, after he has cut the soul out of man, robbed him of free will, stolen from him all hope of immortality, and made the soul of the universe or the eternal all conscious, Almighty God, precisely as the soul of man, a mere function or a mere title of a lot of other functions, he still asserts—the poor blind, conceited idiot,—that the mystery surrounding and abiding

and hiding in what has been called the soul of man, and what has been called a God in the boundless universe, is as great and unsolved a mystery to him and to scientists generally to-day as it was to the first thinkers of the human race.

Men with completer heads than Haeckel, and thousands of years before his time, have traced through the blades of grass, the petals of the flowers, the star beams, the sunrise and sunset, the lisplings of childhood, the hidden wisdom of infancy, the frequent brilliancy and almost infinite vision of souls, with their faculties all gone from them, the upheavals of nations by the thoughts and acts of some great men, and all without the aid of revelation have found in this mere title or function of the universe the infinite force, infinite wisdom, infinite love, a moral and a sublime order and ordering of things, and certain great "iron laws," of virtue and of vice, of truth and falsehood, more certain than the motions and circles of the stars. Yea, have found the fulfillment of these laws, age after age, in all nations and conditions of men, so absolute and certain that it has seemed to these gifted and illumined souls that this hidden occult force, this mysterious thing-in-itself that evades Haeckel so he cannot see it, was and forever remains a *conscious force*, conscious and personal at every pore of the universe, and they have called it by all those endearing and adoring names of the Deus, the Theos, and, finally, the Allparent, Our Father, who, or which, art in Heaven, and in all the worlds, blessed and adorable forever and ever. Amen.

If a man looks steadily into the air, into nature, for something that he does not want to find, his eyes gradually become bleared and blurred and partially blinded, so that having eyes he sees not. Again in certain other conditions of sight some power of absorption on the part of the looking one, or some power other than his own, acts upon the normal eyes so that they do not see objects that are palpably before their eyes. Again in other conditions of sight the eyes are so intensified, overwrought, their powers magnified and glorified, that the normal and natural eyes see visions of beauty and glory while awake that other persons standing near them cannot see, and all through the ages of the world there have been illumined souls, prophets and prophetesses who have had no

more doubt of their own sight and visions of spiritual being, of the human soul, and of the divine soul, than they have of the commonest experiences of daily life.

So that at the beginning of the moral order of our world, when Adam, the roseate an^d chosen man, after his blunder heard a voice in the garden in the cool of the day he knew it and was afraid; and when Abraham heard the same voice centuries later he knew it and obeyed; and Moses heard the same voice on Mt. Sinai; and by the by all the old Hebrew prophets knew it and controlled the turbulent multitudes of their nations by their conscious utterance of its messages; and by and by this thing-in-itself that still evades Haeckel and the atheists—poor, blinded fools—flamed out in mildest, clearest lustre, in the face and utterances of one Jesus of Nazareth, who said plainly to the atheists of his day, “I came forth from the Father, and I return to Him. If ye had known God, ye would have known me also. I am the Son of God, in simple truth, I and the Father are One.” That is, he said to men of the stamp of Haeckel & Co., “I am the embodiment in human form of this mysterious thing-in-itself which you are all looking for, all needing so badly, so badly. I came to give you light and life, but ye will not believe.” And their eyes were holden so they could not see.

All this is plain, historic truth, and now this Christ of God, this God-man, as the priests call him, has become master of the civilized world. Still Haeckel & Co. go about with bandages over their eyes, sightless, unseeing and unbelieving, as of old.

“O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathers her chicken under her wings, but ye would not,” yet Haeckel says that science, the strutting charlatan, has destroyed the human soul and freedom of the will, and asserts that a personal God is a thing of ancient superstition.

Haeckel proves the godlessness and the immorality of his own soul when he says: “Just as the Catholics had to relinquish a number of their Churches to the Reformation in the sixteenth century, so a still larger number will pass over to free societies of monists in the coming years.”

Notice the mild language of the atheist when his friends are playing thieves, “the Catholics had to relinquish,” etc., and a

still larger number of their churches will "pass over," etc.—the cold blooded prophet of hell and of robbery.

It may be this prophecy will come true, but will its fulfillment make the cursed crime less criminal?

Of course, if morality is merely a thing of experience evolved from the dog-bites and flea-bites of the human race, and if men have learned to be civilized, peaceful and upright because it hurts to kill and steal or to be killed, Haeckel might be right but for this, that though men know it hurts to kill and to be killed and to steal money or churches they still kill and steal, and Haeckel even foretells and approves some of the worst phases of stealing that have ever afflicted the world. This is morality without religion with a vengeance.

Verily it is a base, low-bred, graceless and damnable thing to be an atheist, like Haeckel, or the late Robert Ingersoll, and our only reason for touching these monsters here is to point out the way of truth, of Christ and of Heaven so that the humblest may walk therein without fear, but in love and gratitude forevermore.

WILLIAM HENRY THORNE.

A NEW POET.

THE procession of the poets is perpetual like the circlings of the stars. The firmament is never left black-blue without them. It is like again to the world astronomic, in that "one star differeth from another star in glory." From Homer down these variations have been infinite, yet all help to fill the world with light.

Grant the proposition of the pessimist, even, that the multitude of small versifiers, each with a degree of poetic ability, in these days is prejudicial to our production of a great poet—yet, even thus, the world at large is better lighted. A soft, widely diffused starlight, though from the tiniest star-points, is extremely beautiful and generally welcome.

For, like the stars again, the poets, both major and minor, differ as much in the character and qualities of their talents as

in their comparative literary rank or status—as among stars of equal magnitude there may be red ones, blue ones or variables.

For which reasons, whenever or wherever a new poet “swims within our ken” we turn our telescopes upon him. Of late the London observers, having found a “new light,” and seem practically agreed upon its importance. Let us listen to their opinions for a few moments before beginning our own estimate.

They are dealing with a small volume of “Poems,” quite unpretentious, and gracefully so, by one Stephen Phillips. It bears the imprint of John Lane, of the Bodley Head—a curious view of which appears with his advertising book list at the close of the volume.

The first fact of interest that greets us is this declaration:

“To Mr. Stephen Phillips has been awarded by the Proprietors of ‘The Academy,’ a premium of One Hundred Guineas, in accordance with their previously proclaimed intention of making that and a second gift of Fifty Guineas, to the writers of the two books which should be adjudged worthy to be ‘crowned’ as the most important contributions to the literature of 1897.” All which is very satisfactory, and relieves our fears that the young poet may die very soon of slow starvation!

The next four press opinions deserve attention.

“Mr. Phillips is a poet, one of the half-dozen men of the younger generation whose writings contain the indefinable quality which makes for permanence.”—*Times*.

“The man who, with a few graphic touches, can call up for us images like these, in such decisive and masterly fashion, is not one to be rated with the common herd, but rather as a man from whom we have the right to expect hereafter some of the great things which will endure.”—*Daily Telegraph*.

“In his new volume Mr. Stephen Phillips more than fulfills the promise made by his ‘Christ in Hades’: here is real poetic achievement—the veritable gold of song.”—*Spectator*.

“We may pay Mr. Phillips the distinguished compliment of saying that his blank verse is finer than his work in rhyme. . . . Almost the whole of this book is concerned with life and death, largely and liberally contemplated; it is precisely the kind of contemplation which our recent poetry lacks. ‘Po-

etry,' says Coleridge once more, 'is the blossom and the fragrance of all human knowledge, human thoughts, human passions, emotions, knowledge.' It should not be didactic, it cannot help being moral: it must not be instructive, but it must needs be educative. It is, as it were, the mind of man *in excelsis*, caught into a world of light. We praise Mr. Phillips for many excellences, but chiefly for the great air and ardor of his poetry, its persistent loftiness."—*Daily Chronicle*.

With this introduction let us proceed to make acquaintance for ourselves with the new poet. Opening his book, we come at once upon "Marpessa," in some respects the finest production he offers us. The critic of the London *Globe* declares that "Marpessa" has almost Shakespearian tenderness and beauty." Its subject is briefly this: Marpessa, being given by Zeus her choice between the god Apollo and Idas, a mortal, chose Idas—a bit of classic legend, as you see. The opening lines run as follows:

"Wounded with beauty in the summer night
Young Idas tossed upon his couch and cried,
'Marpessa, O Marpessa!' From the dark
The floating smell of flowers invisible,
The mystic yearning of the garden wet,
The moonless-passing night—into his brain
Wandered until he rose and outward leaned
In the dim summer; 'twas the moment deep
When we are conscious of the secret dawn
Amid the darkness that we feel is green.
To Idas had Marpessa been revealed
Roaming with morning thoughts amid the dew
All fresh from sleeping; and upon her cheek
The bloom of pure repose."

The day is come for the momentous decision between the mortal and the god, and the poet thus describes it:

"When the long day that glideth without cloud,
The summer day, was at her blue deep hour
Of lilies musical with busy bliss,
When very light trembled as with excess,
And heat was frail, and every bush and flower
Was drooping in the glory overcome,
They three together met."

Marpessa stood in the midst—

"Just as a flower after drenching rain,
So from the falling of felicity
Her human beauty glowed, and it was new;
The bee, too near her bosom, drowsed and dropped.
But, as the god sprang to embrace her, they
Heard thunder and a little afterward
The far Paternal voice, 'Let her decide.'"

And as a flame blown backward by a gust,
Burned to and fro in fury beautiful
The murmuring god."

Then Apollo pleads his cause in many pages of exquisite verse. He tells the fate and lot of mortals—of the earth-sorrow, which she, as yet, knows not—

"Thy life has been
As rich and purposeless as is the rose:
Thy simple doom is to be beautiful.
Thee God created but to grow, not strive,
And not to suffer, merely to be sweet,
The favorite of his rains."

He describes love's disillusioning:

"A mourner shalt thou stand
At Passion's funeral in decent garb."

and, then, the final doom of Death:

"When all that tint and melody and breath,
Which in their lovely unison art thou,
Shall be dispersed upon the whirling sands!
Thy soul blown seaward on nocturnal blast!
O, brief and breathing creature, wilt thou cease
Once having been? Thy doom doth make thee rich,
And the low grave doth make thee exquisite.
But if thou'lt live with me, then will I kiss
Warm immortality into thy lips!
And I will carry thee above the world,
To share my ecstasy of flinging beams,
And scattering without intermission joy.
And thou shalt know that first leap of the sea
Toward me; the grateful, upward look of earth,
Emerging roseate from her bath of dew,
We two in heaven dancing,—Babylon
Shall flash and murmur and cry from under us,
And Nineveh catch fire, and at our feet
Be hurled with her inhabitants and all
Adoring Asia kindle and hugely bloom;—
We two in heaven running,—continents
Shall lighten, ocean unto ocean flash,
And rapidly laugh till all this world is warm."

This and much more. Then comes Idas, the mortal lover, with an exquisite plea:

"Since it is
In women to pity rather than to aspire,
A little will I speak. I love thee, then,
Not only for thy body packed with sweet
Of all this world, that cup of brimming June,
That jar of violet wine set in the air,
That palest rose, sweet in the night of life.
Nor for that stirring bosom all besieged
By drowsing lovers, or thy perilous hair;
Nor for that face that might indeed provoke
Invasion of old cities; no, nor all
Thy freshness stealing on me like strange sleep.
Not for this only do I love thee, but

Because Infinity upon thee broods;
 And thou art full of whispers and of shadows.
 Thou meanest what the sea has striven to say
 So long and yearned up the cliffs to tell;
 Thou art what all the winds have uttered not,
 What the still night suggested to the heart.
 Thy voice is like to music heard ere birth,
 Some spirit lute touched on a spirit sea;
 Thy face remembered is from other worlds,
 It has been died for, though I know not when
 It has been sung of, though I know not where.
 It has the strangeness of the luring West,
 And of sad sea-horizons. Beside thee
 I am aware of other times and lands,
 Of birth far-back, of lives in many stars.
 O beauty lone and like a candle clear
 In this dark country of the world! Thou art
 My woe, my early light, my music dying."

Then comes Marpessa's beautiful reply to the sun-god:

"O gradual rose of the dim universe!
 Whose warmth steals through the grave unto the dead,
 Soul of the early sky, the priest of bloom!
 Who beautifully goest in the West,
 Attracting as to an eternal home
 The yearning soul. Male of the female earth!
 O eager bridegroom, springing in this world
 As in thy bed prepared! Fain would I know
 You heavenly wafting through the heaven wide
 And the large view of the subjected seas,
 And famous cities, and the various toil
 Of men: all Asia at my feet spread out
 In indolent magnificence of bloom!
 Africa in her matted hair obscured
 And India in meditation plunged!
 Then the delight of flinging the sunbeams
 Diffusing silent bliss; and, yet more sweet,
 To cherish fruit on the warm wall; to raise
 Out of the tomb to glory the pale wheat
 Serene ascension by the rain prepared;
 To work with the benignly falling hours,
 And beautiful slow Time."

Then follows a passionate defence of our earthly life, full of sorrow and death though it be. She perceives that even these have their crown of thorns, and no less, their eternal crowns of glory.

"Thou speak'st of joy,
 Of immortality without one sigh,
 Existence without tears for evermore.
 Thou would'st preserve me from the anguish, lest
 This holy face into the dark return.
 Yet I, being human, human sorrow miss.
 The half of music, I have heard men say,
 Is to have grieved.
 Since we must die, how bright the starry track!
 How wonderful in a bereaved ear
 The Northern wind; how strange the summer night,
 The exhaling earth, to those who vainly love!
 Out of our sadness have we made this world
 So beautiful; the sea sighs in our brain,

And in our heart that yearning of the moon.
 To elude the heaviness and take the joy,
 Out of a human womb I came, I am
 Not eager to forego it; I would scorn
 To elude the heaviness and take the joy,
 For pain came with the sap, pangs with the bloom:
 This is the sting, the wonder."

Then follows the conclusion of the poem, too lengthy for citation here, an eloquent depicting of our mortal life on its sweeter side. Marpessa describes the joys of home, its calm companionship, the wholesome beauty of domesticity, its ordered warmth of passion, and its final serene surrender of all this when the death-call comes. No fairer presentation of family life and its sober charm, so much contemned in these days, has been given by any recent author, and for it we surely have to thank the new poet.

The citations we have now given from "Marpessa" are sufficient to show us four things at least: First, that Mr. Phillips writes musical verse, the condensed expression of many single lines being full of power conjoined with sweetness; secondly, that he has a profound appreciation of nature in her many moods, the poet's warm, intense feeling for her loveliness, and that he is haunted by those wondrous

"Thoughts that may often lie too deep for tears."

thirdly, that he has much warmth of expression and loves gorgeous color. His poetry is nowise of the bare and coldly intellectual sort: fourthly, that he has a handsome grasp of his subject as a whole and the divine power of artistic creation. It is direct work—this of his—straight to the point—with few blemishes.

Leaving "Marpessa" and passing by some striking lyrics, we come to another effort in blank verse, of a wholly different sort and, in point of imaginative power, far greater. It is called "Christ in Hades," and is the poem which at one bound lifted its author from obscurity. In this volume it is re-issued and proves its right to the praise it has won. The theme itself has a peculiar dignified solemnity, and the choice of it by this writer is an indication of no slight moment in his regard.

In the opening lines the poet gives us a glimpse of soft brightness invading the eternal dark:

"The excluded ghosts in Hades felt
 A waft of early sweet and heard the rain

Of Spring beginning over them; they all
 Stood still and in each other's faces looked.
 And restless grew their queen Persephone.
 Perpetual dolor had as yet but drooped
 The corners of her mouth; and in her hand
 She held a bloom that had on earth a name.
 Quickly she whispered: 'Come, my Hermes, come!
 'Tis time to fetch me! Ah, through all my veins
 The sharpness of the spring return: I hear
 The stalk revive with sap, and the first drops
 On green, illumined grass; now over me
 The blades are growing fast. I cannot rest.
 He comes, he comes! Yet with how slow a step
 Who used to run along a sunny gust!
 And Oh! a withered wreath! no roses now
 Dewy from Paradise. Surely not his
 Those earnest eyes, that ragged hair; his face
 Was glad and cold. This is no god at all,
 Only some grieving human shade, with hands
 Unightly, and the eager Furies wheel
 Over him!' Slowly to her side her arms
 Had fallen; Christ with grave eyes looks on her.
 Her young mouth trembled fast and from her hand
 With serious face she let the earthly flower
 Drop down."

There is a world of pathos in her plea for the sweetness
 of earth and its golden sunshine:

"O, all fresh out of beautiful sunlight,
 Was it not difficult to come away,
 Straight from the greenness to the dimness? Now
 It is the time of tender opening things."
 "Hast thou not brought
 Even a blossom with the noise of rain
 And smell of earth about it, that we all
 Might gather round and whisper over it?
 At one wet blossom all the dead would feel!
 A wonderful stillness stopped her; like to trees
 Motionless in an ecstasy of rain
 So the tall dead stood drooping around Christ
 Under the falling peace intensely still."

Soon all the tormented phantoms come drifting towards
 Him, like leaves.

"Agamemnon bowed over and from his wheel
 Ixion staggered to his feet all blind.
 Over the head of Jesus the whole sky
 The pain began to drive."

Then follow woeful appeals from Athenian ghosts and
 Roman warriors, great prisoners and women of the ancient
 world—the burden of all being a cry for earth again, for its
 brightness, its keen life, its passions; nay, its very woes, with
 their compensating and even intenser joys. This is the voice
 of one:

"See how we live along exhausted streams,
 Eluding forests and dispersing hills;

O, but I gloried and drank and wept and laughed!
 Give me again great life! To dare, to enjoy.
 To explore, never to tire, to be alive
 And full of blood, and young, to risk, to love!
 The bright glory of after-battle wine,
 The flushed recounting faces, the stern hum
 Of burnished armies, thrill of unknown seas!
 As he was speaking, slowly all the dead
 The melancholy attraction of Jesus felt;
 And millions, like a sea, wave upon wave,
 Heaved dreaming to that moonlight face, or ran
 In wonderful long ripples, sorrow-charmed.
 Toward him in faded purple, pacing came
 Dead emperors and sad, unflattered kings;
 Unlucky captains listless armies led;
 Poets with music frozen on their lips
 Toward the pale Brilliance sighed; until at last
 Antiquity, like evening gathering
 With mild and starry faces, gradually
 Had stolen up. Glimmering all the Dead
 Looked upon Jesus."

But why go further into these intensities of agonized appeal? To all which Christ makes no reply—dumb, "as the sheep before her shearers, He opens not His mouth." Yet everywhere broods that wondrous stillness, as of the Light no man may approach unto, that sweet respite from eternal labor, eternal suffering, that calm on the agony-driven ocean, which can only proceed from the presence of the Crucified.

The cry of Prometheus, which comes last, is the cry of one empowered to look down the ages and cycles to come. The writhing Titan, gazing on, beholds the feuds and divisions of Christendom, its wars and cruelties, its persecutions and internal hatreds gnawing like his vulture. How bitter his question rings, out of that prophetic vision:

"I see the dreadful look of men unborn.
 What hast thou said, that all the air is blood?"

Further into this great poem, with its solemn problems and questionings, we may not go. But surely here is a poet—enough has been given to decide that well in his favor—and for those who would have a fuller vision of "Christ in Hades," it only remains to recommend a close and sympathetic reading of the volume discussed in this cursory review.

CAROLINE D. SWAN.

PERFECT THROUGH SUFFERING.

Now and again when the perplexing blunderings and corruptions of life drive us to despair, the inspired words of Scripture come to us like angel voices and the soothing ministries of blessed sleep. Thus during many years have come to me the words—Hebrews, second chapter, tenth verse—“Perfect through suffering.”

I was brought up on the King James Bible, and I do not readily grow used to the Protestant revised version or to the Vulgate. I see and admit that in many cases these latter are more literal, and that in some instances the King James translators perverted the text in order to distort certain truths dear to Catholic hearts, and when one is a Catholic, the deeper and truer meanings of passages of Scripture that more closely define Catholic dogma, as held by the Church to-day, are gratefully received. For while it is perfectly clear to me, as often stated in this magazine, that the Church preceded the Scriptures; in fact determined what was and what was not Scriptures in the sense of having been inspired of heaven and intended for our clear and spiritual profit, it is, nevertheless, so strenuously the habit of the Protestant mind to put the Scriptures before the Church, and to make Scripture rather than the Church the final test of Christian dogma, that one brought up on these Protestant ideas only gradually breaks loose from them and sees in all its fullness the one sublime truth that the Church, through its Head, is the only divine and infallible guide of the human soul.

The context surrounding the three words of our text, for this little lay sermon, in fact, the entire Epistle to the Hebrews—has many historic, dogmatic and textual perplexities. It is not my purpose to go into these. It might be considered presumption on my part, though I gave many of the best years of my life to the study of the Scriptures, and often, now, the heart-breaks that come, in view of the fact that I ceased to be a minister of the Gospel to become an editor of the *GLOBE REVIEW*, with every chick of a Catholic newspaper scribbler feeling free to poke his infallible ignorance at my utterances, are not easily set aside. However, it is not my purpose to de-

cide or discuss any of these historic or textual difficulties. If it should eventually be decided, as a recent German critic—with the usual arrogance of his class—has determined, that a certain woman was the author of the Epistle to the Hebrews—of course, with various masculine assistants—I should simply say that she was a very gifted woman, and that if George Eliot had written, or if Mrs. Humphrey Ward or Marie Corelli would write anything half as profound and divine in their last days, we might begin to think that modern civilization,—so-called,—women's rights, etc., and the general emancipation of the fair sex—had at least some seeds of the blessed light so generally attributed to the ballot, etc. But, alas, the modern female oracles are dumb as far as the voice of God is concerned.

Without halting to look up the Greek, or presuming to swear that the Greek, when found, is infallible, we accept the plural "sufferings" rather than the King James' "suffering," though we like the singular better, as seeming to define the total work of suffering, and the total of all suffering as defining the sublime place given to the total suffering in our Savior's life, and by which, or through which, in some sense, the life of Jesus was made perfect in itself or for the great work in hand.

Here, again, I like the word "through" better than "by," as seeming more spiritual and less mechanical, and therefore more effective in conveying to the human soul the beautiful, helpful and divine message of the text. But if some other man likes his reading better, let him have his way. In short, the simple truth I wish to dwell upon is that in the sublime work of bringing many sons, or redeemed souls to the glory of the heavenly state and into the glories of heaven itself, the inscrutable, eternal wisdom of God saw fit to make the captain or author of this specific divine work perfect through suffering—through an infinite agony of suffering or sufferings—thus causing a divine being, in his incarnate human life, not only to suffer, but to attain the perfection of His divine wisdom and love and life through or by suffering, thus teaching us many lessons: First, that all suffering is not penalty or retribution for sin, that is, at least for personal sin—and, second, that the beauty of suffering in our lives is that the glory and power of those lives may be manifest to the eyes of men and of God.

It is very difficult for any one man to admit the unselfish and disinterested virtue of another man. It is, in fact, impossible for a man who is false and bad of heart, who has a "bad conscience" to admit purely virtuous motive and action in others; hence, if only in the line of this hint alone, what absolute need of some stupendous unselfishness was necessary in order that the doubting Thomases and the cashier Judases and the total corruption of mankind should be convinced that one who claimed to be the Son of God was truly the Son of God's infinite Love, and not a mere charlatan and trickster as so many have claimed; and what greater evidence could a human soul give, or what greater evidence could other human souls require in proof of the pure benevolence of one who claimed to be the Savior of the world—than that such an one should deliberately seek and choose a manner of life that was sure to involve him in the deepest, acutest and bitterest sufferings that it is possible to crowd into one human existence.

In these days of easy and universal salvation, by the ballot box and the other joys of irresponsible liberty, it is not easy to get into the etrenal secrets and meanings of a life of suffering. The laughing *hoi polloi* of modern liberty, smile derisively at the story of the cross, and think that they can do without it. Still the homes of freedom are so often themselves the homes of anguish, injustice, suicide, murder and despair that, when the flippant understanding of these days reflects for a moment it may find divine messages and meanings in our text.

The noisy ubiquitous scientist and philosopher of these times is ever ready with his assertion of the total meaning of suffering, that it is simply the action of natural law or justice whereby if you violate a law you must take the penalty of violated law, and all that, as if such stale wisdom covered all the tooth-aches and heart-aches of the ages, but it is not true, and it is far from being original.

The Scriptures themselves and the prophets and lawgivers who produced them are the oldest preachers of retribution and justice in existence to-day, for they still exist in spite of the late Mr. Ingersoll. "Whatsoever a man soweth that also shall he reap. He that soweth to the flesh shall of the flesh reap corruption. He that soweth to the wind shall of the wind reap the whirlwind." History is full of the fulfillment of this law.

God is not mocked or deceived. No man has ever yet escaped the confines or the accuracies of His eternal law. "If thou doest well it is well with thee." But here is a hint of another law, far back in the dim beginnings of heaven's revelations to the human soul, if thou doest not well, an offering, a sacrifice, a means of grace, a faith cure, a path of love and penitence and forgiveness and mercy lies open to thee—and though thou hast sinned fearfully, if now thou doest penance, and if with all thy heart thou truly seekest the hidden and hardened face of eternal justice, the eternal God, thou shall surely find him, and thy own sins, though they be red like crimson shall be white as snow; and somewhere in this great and eternal re-approachment of the shame-faced, sulking soul of the human race toward eternal justice, is there the meaning of that vast economy of suffering which is not retributive for personal sin, but remedial and vicarious for the sake of a higher and holier type of human life than could possibly have been attained without the softening, sweetening, hallowing, beautifying, uplifting and glorifying of the human face and the human soul by the divine ministry of suffering.

So that in some way there was laid upon Him the iniquities and the anguish of us all.

In the preceding verses of this same chapter to the Hebrews the old natural law of retribution is clearly stated. For if the words spoken through angels proved steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation? In a word, the natural law of retribution is intensified, so to speak, by the life and teachings and death of Jesus, for this life, these teachings and this death lay fresh and eternal obligations upon mankind, and at the same time give him infinite help.

If a man is held responsible for walking a straight path with only a tallow dip or flickering torch or a clouded moon to guide him, how much greater the responsibility of the race to walk erect and sun-clothed with beauty when He who feeds the sun with fuel is its light, and with the divine sufferings and life of Jesus, the Son of God, to inspire his wayward feet. We do not make retribution less but more and glorify it by the sufferings of Jesus. On the other hand, I hold that the distinct

and peculiar word of the Christian era is not justice but mercy, not duty but love or charity, and that the distinct work of the Church of Christ is not to emphasize the terrors of the law, the hard-heartedness of God, the difficulties of Creed and the way back to God, but to clear the way by the beauty of the loving tenderness of Jesus wrought into his dear face and made holiest as a new Word of God through the suffering which he endured.

When the smart and carping pettifoggers of His day came to Jesus with a blind man in tow, and asked the Divine Teacher, "Dominie, who hath sinned, this man or his parents that he was born blind?" Jesus said, "Neither this man nor his parents but that the glory of God might be revealed." Here we have not only the different methods of teaching, that is the utterly Pharisaic, captious, legalistic, ecclesiastic, dough-face of all times, the liars of ages and the scientists of to-day on one side, and the divinely illumined teacher of truth on the other, but we have again another view of the bereavements and sorrows of life. Every pain in the back does not necessarily imply that the sufferer, or the parents of the sufferer, violated some of the exact laws of spiritual justice, but the sufferer may suffer as Jesus himself suffered, that a greater glory of God may be revealed. Do not presume on this.

In a word, in the economy of suffering, as in every other phase of existence, there are more truths than are dreamed of in the philosophy of the dogmatists, the philosopher or the scientific fool, and often enough the orthodox ecclesiastic misses the meaning.

Still the question comes back to us, if Jesus were the Son of God, a truly divine being, pure and spotless from his birth, how comes it that He was made to suffer? Of course, the old mechanic theory is always ready; our sins and our sorrows and our deserved sufferings were all laid upon Him, but there is a catch in the eternal justice here also. I am not combatting any theory, much less any dogma of the Church; I am only suggesting that perhaps you cannot box the compass of eternal justice and eternal love into any one of your two by four theories of existence. Stop your arrogance and trust in God.

If all our sins and all our sorrows and all our deserved sufferings were laid upon Him, exactly, then it would seem that

eternal justice ought to have been satisfied and not to have piled so much upon us also, for no just man, much less a just God will exact penalties from two persons for one and the same offense. If Jesus died and bore and paid it all, then the old Moody and Sankey hymn would seem to be correct, namely, that there is nothing left for me to do, and one might add, in all justice, that there ought not to be anything left for us to bear, either, but in truth, the Calvinistic philosophy is worse than the pettifoggers'. The eternal finenesses of spiritual agony and of spiritual glory will not be defined by idiots or scientists at all, but when the author of the Epistle to the Hebrews says that it became the Almighty, seemed best to omniscient wisdom, in the work of bringing many sons to glory, to make the captain or author of their salvation perfect through suffering, we get at once out of the claws of the pettifogger, the scientist and dogmatist, and have glimpses of a divine wisdom and a divine tenderness that captures all the adoration of our souls. Hush your definitions of the economy of God, hush and revere.

The Scriptures are full of these brilliant touches that give a wondrous light, which light will not be shut into a creed or put under a bushel, but forever stands on the mountain top above the stars, and shines deep in the human heart, like the mystery of the Divine Presence on our altars, a light that will illuminate and inspire, but will not be defined; and the truth stated in our text, though exceptional, in its subject, is a pure Catholic truth, universal, wide as humanity and potential as the grace of God.

So true is it that suffering purifies and refines, if it does not always beautify, in a vulgar and sensual meaning, that the fact itself has become one of the universally admitted facts of mankind. Women are said to be naturally more exalted and beautiful of spirit than are men because of the sharper sufferings of their lives. There is no discipline toward any great end of character or accomplishment that does not involve countless self-abnegations and actual sufferings of the heart and body and mind. Who has not traced the effects of such suffering in the refined and lovely faces of the many orders of religious in the Church? Were their thousand and one acts of obedience learned without suffering? Did not the suffering en-

dured play the subtlest part in the hand of the Divine Artist in shaping those madonna lines of matchless truth and beauty in all the lives of truly saintly souls? In fact, are not the Scriptures full of this lesson? Nevertheless, no suffering seemeth joyous for the present but grievous, but afterwards it worketh the peaceable fruits of righteousness to those who are exercised thereby.

It is the glory of human souls that they can, by suffering, rise on stepping stones of their dead selves to higher things, conquer often the cause of suffering, and any further need of it. And the higher, the diviner the quality of the human soul exercised by suffering, the sublimer the spiritual result of the anguish borne. One might almost say that, in the great work of redemption, it was *necessary* to make the captain or leader and author of the redeemed, and of the work of redemption, perfect through suffering. It seems to have been the only way. The well-fed and housed and cared-for, the petted and idolized and pampered sons and daughters of the world may have the physical brilliancies of a party panorama, but the solid hearts and minds of the race, its men and its women have been great sufferers, time out of mind, and will be to the latest hour.

It may have been dyspepsia or a thorn in the flesh—some say it was the termigant shrewishness of uncongenial wives that intensified the souls of Saint Paul and Thomas Carlyle into those thunderings of human passion and those far-reaching, all-comprehending divine philosophies of their utterances. Innocence untried is one thing, the soul victorious over the demons that ever assail it, is another and a grander thing. Who can say "I have fought a good fight, henceforth the crown," is next to God? But Jesus was perfect to begin with. In the sense that He was sinless certainly, but, in the sense of a perfectly rounded and developed spiritual human life, never till that fatal hour when His nameless sufferings ended on Calvary and He said "It is finished." What was His lifelong sorrow, but suffering, not for Himself, but for others? "O Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chicken under her wing, but ye would not."

All highest life and ambition are in some sense a suffering,

in order to the attainment of certain ends; scholarship, holiness, honor, truth, are these won without many an agony, sharper than the pains of death? Let the children and the puppies bark their reply.

How often in the history of the world has the parent seen his children pursue courses of conduct that could lead only to shame, and when his pleadings with them and with God for them have rent his soul into burning grief and tears, can any science of the pettifogger, the scientist or the dogmatist measure the quality, the merit, or define the divinity of the suffering so endured? Doubtless there is a measure, but like the quality of such grief, it is known only to the eternal love.

Thus did the Savior endure. Thus do all great souls endure many countless refinements of suffering that can neither be seen, believed in, nor comprehended by any save the All-seeing Eye of Eternal Love. Poor definers of creeds, what is your value after all?

“He was brought as a lamb to the slaughter, and as a sheep before its shearer is dumb, so he opened not his mouth.” What human mathematician can count the heart-beats of that sad journey? What heroic soul dare follow the path thus trod? He was taken to the hall of judgment, covered with scorn, contumely and contemptuous jeers of the Romans; finally was condemned without law or justice, dragged through the streets, spit upon, scouraged in infamy, His hands pierced with cruel nails, then fastened to the cross amid bitterest and vilest taunts of demons in human form, and many of them in ecclesiastical garb; maltreated even unto death, and still He prayed, “Father forgive them, they know not what they do,” and then feeling forsaken of God himself, He murmured, “It is finished,” and gave up His spirit into the peaceful keeping of His Father’s eternal love. Learn how to live and die thus before you dare condemn a fellow being. How well the treasure of the Crucified has been kept, God and all the ages know. But we are not here to dwell upon His glory, simply His suffering and the meaning of it.

The Church has built its most sacred devotions around the thorn-covered brow of the Crucified. The risen God dazzles even the highest and holiest soul, but we all must dwell often upon the glories of His divine anguish. All souls have felt the

magnetic power of those hours of darkness. The high and the low alike have wept at the sight of Christ's supreme anguish.

Goethe, though not given to piety; Carlyle, though far away from the perfect truth, and Hugo, though least of all inclined to linger over a great sorrow—these three masters of the Protestant world of so-called liberty, entered now and then with bowed heads into this sublime sorrow of Jesus, which represents the acutest, the divinest, the most horrible, the most beautiful sufferings ever borne by mortal man.

The sufferings of Jesus have made Him especially dear to the hearts of the poor, and these constitute more than ninety per cent. of the human race.

Oh, yes, there are sufferings of the body, of the mind, and of the heart, and some men who have often been wounded in battle, others who have been outraged and murdered by savages, may have endured, in one sense, greater physical suffering than Jesus, but you cannot measure such matters by ordinary laws and yard-sticks.

When I think of the absolute delicacy of the Savior's physical organization, of its abstemiousness in all the habits of his life, and again, of the majesty of His being, its keen and wonderful intellectuality, its luminous psychic, sensitive power, so that if the hem of His garment were touched, He felt the whole meaning of the degradation, and then recall what this Being endured in order to be loyal to His profoundest conception of duty, of loyalty to truth and justice and Almighty God, I feel that any sufferings of mine—and I am not a stranger to anguish,—are as nothing, and less than nothing, and I do not wonder at any extravagances of devotion that have been won and wrung from human hearts by the all-conquering majesty of the sufferings of Jesus, the carpenter, the crucified, the Eternal Son of God.

The thin-skinned are the martyrs of the race. The grey-matter in their system predominates, and they see visions and dream dreams and feel the all-circling touches of the angels as others do not and cannot. Jesus stood at the head of this race of sufferers, time out of mind. I do not wonder that the Unitarian, Sabellian, Arian views of his personality have had such a hold upon thinking men. He was so human, so modest, and yet, in sun-bursts of indignation, in unutterable cries of anguish and pain, and calm declarations of a consciousness and

power no mere man in his sanity has ever dreamed of, that the lower view of Christ, like a selfish view of love, a crude and uneducated view of a great painting, of a great building of the starry universe, the rose crowned world, is but a poor, wretched, unhelpful, bewildering, unsound, unabiding, shifting, changing, base and unworthy view. Arians and Unitarians are not Christians to this hour.

Indeed, in this deep secret of the Savior's being, lies the great charm of the total magnitude of mystery and the power of His sufferings.

It is that infinite love stoops to conquer the world by suffering and dying for those who are themselves worthy of death, whereas the sufferer is not worthy, except as a sublime act of beneficence, the condescension of God.

What other way would have or could have won the slow moving human race to the highest dreams of love?

Could wealth, no matter how enormous, concentrated in the hands of a few, or scattered in liberal profusion in the keeping of the average millions of the world—could this, or any scheme devised by wealth ever have accomplished, or can it ever accomplish the moral elevation of the human race? The mere proposition comes, but with its own refutation and condemnation. I despise all the anti-poverty dreams of Henry George and men like him as the drivelling imbecility of idiots. If the Pope approved of them, as expounded by the late Dr. M'Glynn, I am sorry for the Pope, but there is a kink, a hitch in that matter somewhere.

What did wealth do for Israel, for Greece, for Assyria, for Rome? It led, as it always leads, to selfishness, to blindness of the moral faculty, to habits of arrogance and injustice. It blinds the conscience by the evolution of what Carlyle once happily called the Beaver faculty in man. It makes monsters of what otherwise might have been intelligent, good-hearted men and women. By the conceits it breeds in the human soul, it forces even parental affection into Hell. In the thirsts it creates in youth, it damns human souls before they have a chance to taste the true blessings of thought and labor; it is the poison breeder and the murderer of kings, of monarchies and of republics. Made general, spread over the minds and hearts of the people, it would make the common multi-

tude worse fiends, a million times worse, more beastly and more lascivious than it now makes and ever has made the favored few cursed thereby.

It creates sometimes what men call leisure, and leisure is one of the concentrated curses of the human race.

Wealth in the hands of kings, has ever produced such tremendous displays of common vulgarity as characterized the public exhibitions of ancient Babylon and Rome. There is not a redeeming feature or factor in it as a means of developing virtue or of bringing peace or the dreams of a higher life to human souls. Concentrated wealth has been one of the greatest and deepest character-destroying, soul-effacing, infamous, debasing, hypocrite-making, pride-engendering, arrogance-evolving, and generally Christless and Hellish factors that has ever tied the hands, closed the lips, blinded the soul and hardened the heart of the Church. It makes fiends and monsters of parents and out of children. The Church had better have been flung on the rocks to starve than that Constantine should have coddled it and legalized it, and made it respectable. When was ever truth respectable in this mad world? From Abraham, who knew he had to lie to succeed, to Moses whose sense of justice nearly lost him his life, to David, who was very early scared out of the effort of speaking it himself, and bluntly declared that all men were liars, to Socrates, who sipped the poison cup rather than deny it, to Jesus who loved it as He loved God and heaven, and whom they crucified in agony that the captain of our salvation might be made perfect through suffering; and that, henceforth, if any, the poorest soul among us had a dream of love and truth and righteousness, he might not be afraid to utter it since Jesus, the Master, the God-man, the Divine, Incarnate God, had dared, like a hero, and died like an angel, and risen like a redeemed saint, and conquered Heaven and Truth and Hell by the simple majesty of His undying love of truth in this accursed world? Wealth buys the consciences of nations and sends their inhabitants to Hell.

Oh, yes, the world is very beautiful. You cannot love it or admire it more than I. Had not Jesus studied the lily's whiteness before He spoke of its beauty?

I am only contending that wealth, concentrated or made general and democratic could never have been and never can

be made a motive-power toward virtue, love or holiness, in any measure compared with the motives created in the human race by the agonized anguish of Jesus, and sooner or later, the jeerer and the unbeliever must admit this or die.

Has art ever been, or can it be a motive power toward virtue compared with the suffering of Jesus? Has it not stolen, or tried to steal, the sacredness of His sorrow in order to sell its chromo imbecilities? It painted the houses of the old cities of Egypt, Assyria, Farther Asia, Greece and Rome with every sort of gorgeous hue and color, and then feasted in them till the old cities fell about their ears. It developed a dream and a reality of beauty in Greece which our crude art of to-day does not really comprehend and dare not try to imitate, but where are the virtues it created or preserved? But, I tell you, this suffering of Jesus created not only a new dream, a new philosophy, a new life, a new hope of immortality, a new righteousness, a new mercy, a new dream and a new reality of love in this world; it created a new physiognomy, a new manhood, which the Church has named sainthood, and any careful student of all the races of mankind knows that while the Greek developed the highest intellectual type of face, the accumulated saintly faces of Christendom—not especially in the photography of the popes—but in the faces of its saintly men and women—who through the sufferings of Jesus have learned how to suffer and be strong, that these are new treasures in the great Walhallas of the world. Oh, the treasures of the triumphs of the sufferings of Jesus!

It was the infinite exquisiteness of omniscient love that made the captain of our salvation perfect through suffering; none but the heart of infinite tenderness could have conceived thus the redemption of the race.

Of course, I know the old story of the vicarious atonement. I do not deny, and I do not attempt to explain it. My thoughts travel along other channels where the deep waters of eternal love and peace sing forever in my ears the sweet and soft and low lullaby songs that have rested, and still will rest, the troubled and weary hearts of the world, and it is some hint of the beautiful meanings of these songs of peace, as they have come to me through many years by my reading of the sufferings of Jesus that I am trying to convey to any who may have ear and soul for such music.

I cannot do it. I cannot name the glory of His dear life of sorrow. I am unworthy to breathe His blessed name, but if through any distant touch of sympathy with His dear life I have been able to win one heart to true contemplation of His love, proven by His sufferings, then, at last, when the great awakening comes, I may not be utterly alone, as is now too often the case.

Here again breaks in the light of His dear, blessed face, in His loneliness, and time and time again these many, many years, as men have misunderstood and abused me, the sufferings of His lonely isolation, under the hardness and ignorance of His day, have become, and still become, the undying consolation and companionship of my life.

I cannot conceive how the infinite God could have wrought out the practical salvation of the human race except by and through the sufferings and death of Jesus, the God-man, the Divine and Ever-blessed and Adored Savior of the World.

WILLIAM HENRY THORNE.

THE FOURTH PLENARY COUNCIL.

IMPORTANT GATHERING OF CATHOLIC PRELATES SOON TO OCCUR.

Rt. Rev. Bishop John J. Glennon, coadjutor bishop to Rt. Rev. John J. Hogan, Bishop of Kansas City, Missouri, who, about one year ago returned from Rome, has, according to the *Baltimore Sun* of a recent date, written to a personal friend in Washington, D. C., that "the authorities of the Propaganda are considering the feasibility of convening a general council of the American prelates at Baltimore." It is also alleged that the bishop states that in one of his interviews with the Cardinal Prefect of the Propaganda that dignitary emphasized the need of a plenary council at no distant day, as nearly sixteen years have elapsed since the last plenary council was held in this country.

As this is a subject of considerable interest to many, it may be well to examine what import to attach to this of late persistent statement of an intended Fourth Council of Baltimore, and also why the Holy See rather than the prelates of this country should manifest a concern for its convocation.

In the first place, it may as well be assumed as a fact that such a council is contemplated by Rome, and that, moreover, by reason of the present and next year having been set apart as the "holy year" of Jubilee to mark the close and opening of the century, the contemplated council will be held in the fall of 1902 at the latest.

It is just possible that to Rt. Rev. John Lancaster Spalding, Bishop of Peoria, Illinois, who recently visited Rome, and is said to have urged the propriety and necessity of such a council, belongs the honor of having taken the initiative in this matter, as he did in that of the Third Plenary Council of 1884. While the American archbishops in recent years have been accustomed to meet annually in Washington and elsewhere, yet the seventy other prelates are somewhat averse to thus being left out in matters concerning the Church government of this country, especially since, for the most part, they have never met one another in council, or perhaps elsewhere. Be this as it may, coincident with and ever since Bishop Spalding's visit to Rome, the Propaganda has been eliciting the views of the American prelates on the occasion of their *ad limina* visits as to the holding of another council. Rome has impressed upon them all its most earnest desire that a council be held. It is well known that the former Secretary of the Propaganda, now his eminence Cardinal Ciasca, was loud in his demands, and is still most desirous that such a council be convened as soon as practicable. It is also known that his eminence Cardinal Satolli, first apostolic delegate to the United States, is also most urgent in demanding that a council be convened.

While some of the visiting prelates at Rome, as also some others in this country, second these wishes of Rome, and are in favor of holding such a council, especially as the law of the Church and the Council of Trent provide that National councils beheld every three years and synods every year, it is known that some oppose the holding of such a council for

the reason that the annual meetings of the archbishops have rendered it unnecessary. Some, like Bishop Spalding, see in this latter a sort of ecclesiastical oligarchy quietly establishing itself to rule the Church of the United States, and, therefore, with Rome, wish to return more closely to the general law of the Church, viz., general councils every ten years at farthest, that thus the spirit of genuine Americanism, the love of assembly, and open and honest conference for the good of the greater number be conserved.

Unlike the Third Council of Baltimore, when the archbishops were invited to visit Rome in a body the year previous and discuss the program and proposed legislation, Rome for the Fourth Council seems to be quietly calling the prelates individually for the same purpose. Last year Archbishop Ireland and three of his suffragan bishops, viz., Rt. Rev. Thos. O'Gorman, of Sioux Falls, S. D., Rt. Rev. James McGoldrick, of Duluth, Minn., and Rt. Rev. Joseph B. Cotter, of Winona, Minn., were interviewed by the Propaganda; Archbishop Chappelle, of New Orleans, and two of his suffragan bishops, viz., Rt. Rev. Theophile Meerschaert, Guthrie, Ok., Rt. Rev. Thos. Heslin, of Natchez, Miss., and also Archbishop Bourgade, of Sante Fe, N. M., and Archbishop Riordan, of San Francisco, Cal., were before the Propaganda. Next we heard of Archbishop Corrigan, of New York, and his suffragans, Rt. Rev. Thos. Quigley, of Buffalo, N. Y., Rt. Rev. Henry Gabriels, and Rt. Rev. Chas. T. McDonnell, of Brooklyn, N. Y. Archbishop Katzer, of Milwaukee, Wis., Archbishop John Joseph Kain, of St. Louis, Mo., and Rt. Rev. John E. Fitzmaurice, of Erie, Pa., representing the Province of Philadelphia. What with all the foregoing, and the fact that the Archbishop of Chicago is not strong enough to undertake the journey, and his auxiliary, Rt. Rev. Alexander McGavick, even less able, and the fact that Archbishop Hennessy, of Dubuque, Iowa, is dead, all the ecclesiastical provinces of the United States have ere this given their views upon the council to the Propaganda. Rome has done all this quietly but effectually.

While other matters may have caused some of the aforementioned prelates to go to Rome, as for instance, Rt. Rev. Thos. Byrne, of Nashville, Tennessee, and Archbishop Rior-

dan, who were representatives of the Christian Brothers in their controversy, and Archbishop Kain, of St. Louis (who went to Rome simply to celebrate his silver jubilee, it is said), the urgent desire of the Holy See for a national council has been impressed upon them all. All of the metropolitans whose health or years have permitted it, have in answer to Rome's wish reported in the Eternal City on the matter.

This action of Rome quietly calling the American prelates individually and eliciting from them the provisions and scope of the proposed council is radically different from the course pursued in preparation for the Third Council. In 1883 the archbishops were called in a body to Rome, and there in conferences, and before a congregation of cardinals, sitting, as it were, as a court *en banc*, the proposed legislation was discussed and decided upon.

In 1883 many matters were new and a step in advance for the Church law of this country was to be taken. Rome, in answer to what was called in one of the programs "Lamentationes Cleri," was desirous to have the Church of the United States drop off its canonical swaddling clothes, which, by the by, Rome was more ready than the American prelates to admit the Church had outgrown long ago, and also to leave off the excuses of being a pioneer missionary, Protestant country, and get into line with the general, the common law of the Church. The proposed legislation for this reason had to be considered in conference.

Rome at the time had recourse to this method by reason of the fact that she had no direct representative in this country.

When the conferences were concluded Rome accordingly appointed a representative and apostolic delegate to preside over the proposed council, viz., Mgr. Sepiaccia, an Augustinian superior—by the way, the predecessor as such to the present apostolic delegate, Rt. Rev. Sebastian Martinelli.

The prelates in a body somewhat opposed both proposals. In the first place, in the conferences they succeeded under the plea, it is said, of the unpreparedness of the Church in America, as also under the plea that the reflex action of American institutions, upon Church matters being liable to run to license, in limiting the proposed legislation to a minimum. Rome de-

sired that pastors of established parishes, especially in the cities and towns, be canonical, permanent pastors. The archbishops succeeded in limiting the number to one-tenth; and later in the interpretation of the law maintained that all the canonical rights of the pastorate were only in that one-tenth, the others being similar to clerks, removable at will.

Rome also had laid down the instruction of 1884 as the law which must be followed in disciplinary removals of priests in the United States. This instruction, moreover, elaborately provided for legal procedure, court forms, trial, witnesses, advocates, etc.

Under the plea that the Church was not prepared for it, that the priests were either too few or too inexperienced, not to say ignorant of law, as also the fostering of litigiousness among the clergy and the difficulty of ruling them being thereby augmented, this, too, was reduced to a minimum.

Great excitement attended the conceding of that minimum in the sessions of the Third Council of Baltimore. And even when it was granted shortly after the council, a petition was addressed to the Holy See asking that a dispensation from the requirement of holding trials, etc., be granted, and the bishops be permitted to remove *ad nutum* all priests not permanent rectors.

Rome, however, gave a very qualified reply in 1887, showing her tenaciousness for law; and approved enactments. She insisted upon the right of trial in the case of a disciplinary removal for canonical crime, and for all cases of removal which entail a total deprivation of office; and even in those cases wherein a trial is dispensed with, the power should be rarely exercised, and when exercised due account of the merits of each case must be taken.

As with the scope of the proposed legislation the archbishops succeeded in having set aside the proposed delegate of the Holy See. The fact that such a foreign representative was unusual in the Church of this country; the experience of the '50's, when Mgr. Bedini, Papal legate, was publicly insulted in this country; the fact that such an appointment would to-day by Americans be misunderstood and likely detrimental, therefore, to all concerned; these expedients weighed at the time. His eminence Cardinal Gibbons was

then chosen by the archbishops to preside over the deliberations of the council, and Rome acceded to their wishes.

Now, however, the case is different from 1883. Rome has had its representative here since 1889, practically. First as her representative at the Catholic Centenary, then at the Columbian Exposition, as her delegate finally at Washington. His eminence Cardinal Francis Satolli has, finally realized Rome's wishes, cherished for years, to have in the United States her direct representative. Whatever else may be said of Cardinal Satolli, the lovers of law, order and the sacred canons, must entertain for him a high respect, as being the forerunner of the good things to come when canon law and the council decrees have a concrete existence in this country. Be this as it may, the reports of the now established apostolic delegation at Washington, render conferences similar to those of 1883 unnecessary, and thus give promise that the legislation of the Fourth Council will have more of the general, common law of the Church; that is, be more Roman and savor less of "Americanism."

Moreover the establishment of the apostolic delegation settles in advance another question, viz., the presiding officer of the Fourth General Council. Archbishop Martinelli, as Rome's direct representative, can now act in that capacity. If it be suggested that the apostolic delegate is not a cardinal and that only a cardinal *a latere* takes precedence over a cardinal, the answer might be made, this is a matter more of form, honor and etiquette than of law and jurisdiction. It is not at all unlikely that his eminence, Cardinal Satolli, now a consultant of the Propaganda,* may be sent by the Sacred Congregation for the purpose; that would be a cardinal *a latere* presiding over the Fourth Council of Baltimore. In this might be an explanation to the statements said to come from

*Since the above was written it has been announced that Cardinal Satolli has been made prefect of Propaganda by the holy father. Authentic information from the Holy See as early as March, 1900, was to the effect that His Holiness had decided on the promotion of Cardinal Satolli.

At the time the aged Cardinal Ledochowski was at death's door with pneumonia, last June, the venerable prefect was compelled to go to Geneva to consult with a physician, relative to an operation upon his eyes for cataract. Matters at propaganda have thereby been stagnant ever since. So that the announcement that Cardinal Satolli has been promoted to the prefectship of the Propaganda, while as yet premature, is certainly determined upon.

Rome that his eminence contemplates a visit to the United States at an early date. His experience as first apostolic delegate, and his knowledge of the canonical and other wants of this country gained by his three years' stay here, fit His Eminence to discharge such a duty to meet every expectation and desire of the Holy See. He is clear-headed and a great master of the law, and as the Italians are the people to rule the Church, and God made no mistake when he chose them, so would the clergy and the Church in this country be secure for another decade were the forthcoming council presided over by the profound theologian, erudite canonist and life-long student, his eminence Cardinal Satolli.

The stricture, too, that the delegate is wholly an extra judicial body, without appellant jurisdiction in this country may here, also, be very pertinent. When Cardinal Satolli came to the country and established the delegation, it was on all sides considered to be practically the supreme court for the Church in this country. It has not been Cardinal Satolli's fault that it is not. Be this as it may, the office is now wholly extra judicial, without appellant jurisdiction in the United States, and may not hear or decide a controversy unless specifically delegated by Propaganda, *ad hoc*; all such being required to proceed *in traunte juris*, wherein the precedents are the autonomy of the American prelates and the dispositions of the Third Council of Baltimore. On this account the delegation has lost no small degree of its importance at the time of its establishment, and about its only import now is, so to say, the *bete noir* it is to the prelates, compelling them to follow the provisions of the Third Council of Baltimore, in controversies with the clergy of the second order, lest the apostolic delegate extra judicially step in on the invitation of the latter, and thus interfere with the management or administration of their dioceses. Even this is a great advance, but not what Rome or the apostolic delegation would desire.

The stricture, therefore, that the present apostolic delegate is not a cardinal, has some point, so far as Archbishop Martinelli himself is concerned, but scarce any point so far as the Apostolic Delegation is concerned. For it is just possible that his eminence, Cardinal Satolli, now one of the consultants of the Propaganda, and, by the by, whose prefect His Eminence

was mentioned to be in the event of the aged and ill, present Prefect Cardinal Bedochowski, may be sent by Rome, for the purpose of presiding over the Fourth Council of Baltimore; all difficulty would in that event be overcome, as Cardinal Satolli thus delegated by the Holy See, would be a cardinal *a latere*. Indeed this is the only explanation to be given the statements coming from inspired sources and from Rome to the effect that his eminence Cardinal Satolli contemplates a visit to the United States at an early day. The apostolic delegation would in this event be accorded its place of right and jurisdiction, and shown to the country to have a meaning; Rome would be represented by one near to the Pope, and by one after the holy father's own heart. Cardinal Satolli's experience as first apostolic delegate, his practical knowledge of the canonical and ecclesiastical wants of this country, gained by personal conflict on the spot and during his three years' stay here fit His Eminence to discharge such a duty in a degree that would meet every expectation and desire of the Holy See. Certainly the best and most intelligent of the American clergy, who know and appreciate his great work and the insuperable difficulties that attended it, and who have not been misled by strictures and slanders that would wish to hide that work, would see in such an appointment and such a council the beginning of the Church's canonical millennium in this country.

In this connection it may be said there is another factor not in existence when it was a question of holding the Third Plenary Council, viz., the establishment of the Catholic University at Washington, D. C., the residence of the papal delegate. By the constitution and charter of the Catholic University the holy father is the head of the Catholic University. Archbishop Keane, the first rector, always took particular pride in declaring this fact, and that it was Leo's special work of predilection. The holy father's delegate would, therefore, in his own institution and delegation city, be precedent to all others, and the Catholic University, his own house, would be an ideal place for the prelates to meet. True, Baltimore, where all the previous councils have been held, is the primal See of America, but this primacy is one not of jurisdiction or law, but of honor. It is appropriate that the council, which is

to bring the Church closer to its common general law—a step far in advance of those tentative, hesitating concessions and expedients incident to pioneer and development periods—be held at the Catholic centre of this country—the Catholic University, Washington, D. C. The cardinal, the archbishops, the bishops, the mitred abbots and heads of the Jesuits, Franciscans and other religious orders all meeting at the centre, as the prism of America's Catholicity; and their deliberations and enactments, many and varied though they be, will go out over the country as the one white light of Law, Discipline and Authority.

The Fourth Plenary Council should hold its sessions, therefore, at the Catholic University, Washington, D. C., where all its members could be housed and cared for.

Before the Pope orders a plenary council, however, there is always some preliminary action by the members of the hierarchy, who take the formal initiative by sending a "formal request" through the Archbishop of Baltimore, for its convocation. This has been the procedure in the past. Whether the establishment of the apostolic delegation at Washington will render the request superfluous is a question.

In any event Rome has always intimated its wish for the council, this time more than at any previous time. Rome's wish is equivalent to a command. Conformable to that wish a formal request is made of the Holy See for a decree of convocation.

The decree is promptly issued and not only gives a license or charter for the holding of the council, but also explicitly states the scope of the council's legislation. And this scope is, that in legislating for local conditions and necessities such legislation be as far as possible in accordance with the general law (*jus commune*) of the Church. Were the hierarchy to legislate contrary thereto they would act *ultra vires*, and their act would be null and void, for no national council can, without the special and specific approval of the Holy See legislate against the *jus commune* of the Church.

For this reason the bishops of the Third Plenary Council, when their work was finished, wrote in their letter of December 7, 1884, to his holiness the Pope, that they had followed the program which he had laid down for them to follow, viz., that

they conformed as far as possible to the common law of the Church.

Notwithstanding this fact several matters against the general law (*jus commune*) of the Church were enacted. This was in the special and specific toleration of the Holy See, and due to the strong representations that conditions prevailing in this country demanded exception to be made. It is due to this fact that now Rome would have an effort made to bring this country nearer her general law and thus annul these special departures therefrom. They are so many wounds (*vulnus*) upon the *jus commune*, they retard its development and application, and in the end frustrate the rights of the ruler and the ruled.

In the first place an example of this may be found in the legislation establishing ecclesiastical courts and trials. The Roman instruction of 1884 was laid down as the basis of the council's legislation in this matter. It was embodied in the decrees. At Rome the year previous to the council its several articles were considered in conference before the Congregation of Cardinals. From the minutes of this conference it would seem that the whole matter of the trial for ecclesiastics was a subject of as deep if not exciting concern to the prelates then in Rome as afterwards at the sessions of the council at Baltimore. Hitherto formalities were not required, were unknown, and hence the matter was looked upon as an undesirable innovation. But the protests innumerable of the clergy of America, or as the *schema* had it, "*Lamentationes cleri*," had opened Rome's eyes to the urgent necessity of her sacred canons being applied to all cases of alleged clerical delinquencies, especially in criminal and disciplinary cases. Each article of the forty-four composing the instruction was exhaustively debated. The seven articles especially bearing on the right of appeal and its character were the subject of much concern. The general law (*jus commune*) of the Church gives the right of suspensive appeal, the only effective appeal to a rector juridically sentenced to dismissal or removal. The Roman instruction likewise laid down this right and quoted the Constitution of a pope and the rulings of Holy See. The minutes of the conferences referred to show that the extension of this right of the general law of the Church to the clergy

of the United States would be fraught with embarrassment to the prelates. In fact it is asserted that in case of the decision of the bishop being thus held in abeyance by virtue of the appeal to a higher authority, despite the right of the priest thereto, and despite the fact that justice and law hold one innocent until due and full procedure is had. Nevertheless in case at a hypothetical "bad priest" (*malus sacerdos*), say the minutes—recounting his eminence Cardinal Gibbons' words and illustration—he with his two lay trustees, where a parish is in charge of trustees, could hold possession of the parish and thus put the bishop's order at defiance. For this reason it was urged that suspensive appeals be not allowed, but devolutive ones only, *i.e.*, appeals in which the sentence pending appeal virtually goes into execution, removal and dismissal to all intents and purposes takes place, and it devolves upon the higher court to grant the appellant his rights, no damages or anything else being allowed for the injury done him meanwhile, his support alone being given him.

Thus to repress the hypothetical "bad priest" (*malus sacerdos*), the rights, so far as effective appeal are concerned, of the thousands of good priests were to be withdrawn. Thus the spirit of the law of the Church (a perfect society) was to be admittedly lower than that of the law of the State. The spirit of the criminal law of the latter is that it is "better that ninety and nine out and out criminal murderers escape than that one innocent man suffer." Here the spirit would be the reverse, *viz.*, it is better that the rights of ninety and nine—the entire ecclesiastical body of the United States—be deprived of the effective right of appeal than that one hypothetical bad priest (*malus sacerdos*) escape or be able for a time to frustrate or check the will of the bishop going into execution.

Rome was slow to consider this matter. In fact the cardinals display an adverse attitude. The whole matter, however, went over to the council, and at the council it likewise was debated. Finally it was put in the decrees providing for trusteeship and administration of parishes, *viz.*, that in all cases of removal after trial there would be no suspensive appeal and the removed rector would thereby lose his trusteeship and administration of the temporalities of the parish. This is stated in the decree to have the Holy See's permission, thereby

leaving the question open that in all his other rights and office, outside those of trusteeship and administratorship of temporalities the deposed rector has the right of the general law of the Church, viz., that of suspensive appeal.

But it is now held in practice, and silently, perhaps unknowingly, and ignorantly concurred in by the clergy in great part, that there is no suspensive appeal permitted in the United States, and this by the dispositions—as they say—of the Third Council of Baltimore.

This has led to a few very exciting episodes in the controversies of recent years. Deposed rectors, who at no time were trustees, such not being in general vogue in our dioceses, made appeal to the delegate or the Propaganda, retaining possession of their charges and exercising their ministrations meanwhile as usual. The bishops then declared them “suspended,” but as the declaration does not avail unless all the requirements—such as notification to show cause why suspension should not be fulminated, must under pain of nullity be complied with, and from which even then there is appeal—in these instances referred to the suspension did not avail. Then the bishops brought suits or injunctions to restrain the priests from using their respective churches, ejectment proceedings to oust them, and finally declared them excommunicated, etc. But as our civil courts do not interfere while either party to a Church controversy is in good faith following the laws made and provided by the Church, this resort to civil courts has not in most instances been successful.

In the Diocese of Lincoln, Nebraska, this has been the bone of contention, even at present a rector having gone all the above course from a declared removal, suspension, excommunication, or threat thereof from the delegate, and civil suit in ejectment is in regular procedure before the Propaganda. The same matter precisely has been the contention in the controversy at St. Louis, Missouri, and in the Diocese of Portland, Maine, and Louisville, Kentucky, of some years ago. His eminence Cardinal Satolli a few years ago in a Nebraska contention ruled that such possession must be held at all hazards; that the vacating and accepting of another mission was a bar to all further appeal or consideration of the case. Obedience presupposes that the command is according to law and the sacred canons and is based thereon.

The departure from the general law has in this matter been the source of misunderstanding, contention and much scandal. So that it is likely the procedure in ecclesiastical trials will be now in the forthcoming council brought more in line with the Roman instruction, the constitutions of Holy See, and this *vulnus* upon the common law of the Church, viz., the denial of the right of effective appeal abolished!

Kindred to this denial of the right of effective appeal, and in fact the basis of it, is the claimed right of removal at the discretion of the bishop, or the *ad nutum*, as it is termed. The Roman instruction, as stated, provides for the right of trial before removal from office, and this instruction was by Rome's order embodied in the decrees of the council. In a matter involving the life and death of her ministers the Church would not leave them to the mercy or whim of any one. So a regular procedure was laid down. To overcome this regular procedure, the right of removal without trial by reason of an informed conscience (*ex informata conscientia*) was still possible. But the Sacred Congregation in an instruction, October, 1884, limited the exercise of this tremendous power to occult cases of crime, and moreover provided that said cases were occult when known to but three to five people, and when known to more than that number they were legally public and the delinquent must receive a judicial trial, should he so demand.

As elsewhere stated, the bishops, after the council made a representation to Rome of the practical difficulties in the way of following out the Roman instruction, petitioned for a dispensation releasing them from the necessity of holding such trials and granting them the power of *ad nutum* removal. Rome gave a slow, unwilling and strongly qualified concession, viz., that outside of the two cases of disciplinary removal for crime and for total deprivation of office—this power of *ad nutum* removal may not be used. And that even then it must be exercised with wisdom, taking into account the merits of each case.

The exercise of this *ad nutum* is then to-day a deprivation of a privilege and is, generally speaking, equivalent to a punishment; and punishment according to law must not be inflicted without cause, much less from a personal motive, as too often happens. Moreover, it is provided and defined that

the *ad nutum* be the judgment of a good man (*boni viri judicium*), and therefore it must not proceed from a whim of a silly or spiteful man.

Since the recript of Rome ash given the bishops the right of its exercise, it is indeed *a jure*, as we say, but Rome and the sacred canons reprobate its exercise in any manner *ab plena jure*.

The manner in which this power has in many instances been exercised is on canonical grounds wholly indefensible; and this fact has aroused Rome's attention and suggested the necessity of enunciating a special instruction thereon. It is now likely the matter will await the convening of the Fourth Plenary Council.

In this matter of the removal of rectors the laity are likewise deeply concerned. In this country their contributions, generosity and good will found, establish and maintain churches. They are the benefice in fact. There is a whole arsenal of laws relative to the foundation, administration and perpetuation of benefices.

As in this country there are no canonical benefices, strictly speaking—and it is well there are not—yet over parishes founded and maintained by our people, the owners are virtually *fro Benefices*.

Now, if in Europe, the founders of benefices, and the wishes of long since dead establishers are by a whole system of laws jealously guarded, and that in their administration no one *persona non grata* to the benefice or its heirs ever so much as thought of being its administrator, so in this country for good Catholic people—the founders and maintainors of our benefices, our flourishing parishes, churches and schools—should be taken into account. Their right of petition or protest should be heard. No bishop should presume to use his *ad nutum* to deprive them of the priest of their choice and love; no bishop should force upon them an obnoxious priest. The people are annointed in baptism and confirmation for something more than to sit silently in their pews and pay their pew rent.

In the exercise of the *ad nutum* and the appointment of rectors, the people are the third party which the Church would take into account. Their right of petition cannot be gainsaid

in church as well as in hall. Their goodwill is a canonical cause for the retention or the removal of rectors.

Recently this principle has been admitted by two notable instances in widely separated districts of the country.

In Northern New York the apostolic delegate invoked some long forgotten precedent to justify a congregation's demand for the removal of a very good pastor, who had become obnoxious to them because their church, which had been destroyed by fire, had not sufficient fire insurance, although they had provided for the same. They petitioned for the removal and the apostolic delegate finally sanctioned the action.

In East St. Louis, Illinois, the boot was on the other foot. The people did not desire to have over them a German priest. They appealed to the delegate. Strange to say, in this case the delegate invoked no ancient precedent to sustain the right of the people. On the contrary, he wrote advising them, for the sake of the traditions of the Irish people as lovers of law and authority, to accept the appointment of the bishop.

The people remained obdurate. They were finally declared excommunicated and their Church closed. As a last move the people made an *exposé* to the Delegation of the non-availability of any of the German priests of the diocese and gave a certain date for the decision when in default thereof the *exposé* would be published and let the responsibility lie where it may.

A way was found to recognize their incontestible right. The appointed priest gave in his resignation, which was sent to the Delegation, and also published. In a few weeks the Propaganda gave a ruling that the excommunication did not lie against these people.

These two cases show that intelligent, determined people have rights the law of the Church respects. The Fourth Council will likely have something to say on the subject.

Another departure from the general law of the Church, and so a subject for the legislation of the coming council, and which has been like the foregoing a matter of deep concern to Rome, especially during late years, is the manner of holding title to Church property in this country. In most dioceses it is held in fee simple by the bishop. In some others, as in Chicago, the bishop is a corporation sole and holds the property of the diocese as such corporation. In still other

dioceses the property is held by corporations under a special law of the respective States, and the corporations are made up of the pastor, *ex-officio*, the vicar-general and the bishop of the diocese, together with two members of the parish, thus keeping the ecclesiastical side in preponderance. This is still further strengthened, as in New Jersey, by the bishop being president of all the parish corporations.

The bishops would seem to lean to the right of holding by fee simple. This very naturally, for according to Mr. Henry George, of grateful memory, they who hold the land and titles thereto are the real masters of the situation, and the prelates evidently see in this method of holding a most effective legal sanction to their rights of removal or dismissal of obnoxious rectors. The latter are thus but tenants at will, so to say.

The religious orders, the (so to say) trusts in the Catholic Church, are by their privileges and charters more stable in this respect. But at the last council the prelates passed a statute providing that the churches, schools or parish houses, which are administered by the religious orders but built and maintained by collections from the people, should be held as other church property and their titles, therefore, be vested in the bishops and not in the religious orders.

The influence of the orders at Rome was such that the Sacred Congregation "blue penciled" this statute and, dropping the matter down easy, said that the question should be more fully examined and considered in some future council. The religious orders do not generally take such chances and hold the fee simple titles themselves. Hence to-day they are independent and conduct their affairs in their own way.

The decisions of courts in late years, however, are gradually disabusing this idea, and hold that, although such title be held in fee simple by the bishops, nevertheless, since the contributions and money of the people have purchased this property the bishops are in equity but trustees of the people.

This principle applied by the Supreme Court of Ohio, saved the Church property of the archdiocese of Cincinnati from foreclosure and sale by the creditors of the late Archbishop Purcell.

Moreover most States would not to-day permit a bishop to hold property as a corporation sole. That it is permitted in

Illinois is due to the fact that the law was passed many years ago and has never been repealed.

In the States where Church corporations, consisting of the pastor, vicar-general, bishop, and two members of the parish, hold the title it is generally provided the president must be a resident of the place where the corporation is established; in New Jersey this latter is not insisted upon. In these corporations majority rules, so that the pastor and his two parishioners might effectually rule in matters pertaining to the corporation, so far as the civil law is concerned; but in New Jersey it is provided the majority must always be composed of the president, viz., the bishop and two of the others. This latter works very satisfactory—to the bishops—but not always to the pastors or the parishioners. This law is evidently conceived in mistrust of the priest and people, especially the latter. In most States it would not be allowed. The State Supreme Court of Illinois, at its recent term handed down a decision in the matter of the exemption of a school house and literary hall and church from taxation in the city of Ottawa, Illinois. The court ruled that inasmuch as the title was held in fee simple by Bishop Spalding, a non-resident of Ottawa, the exemption could not be granted, and the title must be held by the residents to come under the exemption. The decision was given in the case of an appeal from the Board of Review of La Salle County, which found that St. Columba's school, for boys, in Ottawa, was not subject to taxation. The title to the school property is in Bishop John L. Spalding, of Peoria. Inasmuch as the school is a free institution, and there is no discrimination against any class of pupils, the Board of Review decided that it was entitled to the exemptions given by the statute. The Supreme Court, however, reverses this decision and says:

"It is essential to the exemption of property as being the property of an institution of learning, that the title to the property shall be in the institution or in some society or congregation holding and authorized by law to hold the title, or in some person or corporation in trust for the said institution. The Board of Review was in error in ruling the property was not liable to assessment or taxation."

In fact the Propaganda itself has been much dissatisfied

with this difference of method in holding Church property. In an important case brought before it from Detroit, Michigan, the Sacred Congregation not only ruled in favor of the pastor's contention that the title be in the parish and therefore the right of the parish to all its proceeds and emoluments (for years, by the way, appropriated by the Bishop of Detroit as Diocesan), and that these be returned to the parish, and at the same time the Sacred Congregation stated that such title should be with each parish, and that in a future council should be the law of the Church in this country. A similar ruling, the writer learns was made in a New York matter. The new East River bridge has its terminus in the line of St. Rose of Lima's church, rectory and school. As a consequence the property must be sold and the buildings removed. This was not considered such a calamity. In fact it was likely welcomed, as it gave the rector and others a chance to get out of Jewtown, Italiandom, go up into the Bronx district, and there with the handsome proceeds select and buy more desirable property, build better church buildings, etc. But the matter being called to Rome's attention, ruling was handed down that this latter must not be done, at least with any of the proceeds of the sale of St. Rose of Lima's, as those proceeds must be used in repurchasing and rebuilding in the neighborhood for the people of that district who to-day constitute the parish of St. Rose.

Thus does Rome rule in the matter of Church property. The Fourth Council will therefore embody Rome's wishes in this matter. Those wishes, it is a remarkable coincidence, are in line with the rulings of the supreme courts of this country.

Another subject of needed legislation is the school question. In the former council it was laid down that there be not only Catholic but parochial schools. Every rector who had not such a school was required to build one under penalty of removal for failure to do so after two years. The council also seemed to demand that parents send their children to the schools thus established under penalty of being denied the sacraments; diocesan school boards were ordered; and teachers, both lay and religious, were required to qualify before them.

In the council the enactment of this legislation was attended

with warm debate. The Bishop of Little Rock gave a warning note when he said that in the prelates' zeal for schools they might appear to the American public as legislating against the public school—an American institution. That if Americans make of the public school a fetich, the same mistake would be made by making the parochial school a fetich. He favored Catholic schools, be they parochial, home, private or Sunday schools. From him Archbishop Ireland learned the school question, as he himself admits, and so has become a leader in this practical question. As Rome has no parochial schools this legislation was more Roman than Rome itself.

The result has been that almost since the council the United States has been fairly shaken by the noise of the controversies among Catholics upon this question.

In some places the legislation has been inoperative or a dead letter from the beginning. In several others, schools have been founded and are now maintained at such a burden to the people and parishes that affiliation with the public schools or State school system would be gladly welcomed. This very year has seen an effort in that line here in New York; in some of the dioceses the diocesan school board has been established, but the results have not been altogether flattering. As early as 1866, a teaching order of brothers asked for and received a dispensation from Rome exempting from examinations and otherwise qualifying as teachers, as required by the council in the Diocese of Brooklyn; a few years later, when the diocesan board of Chicago provided a uniform system of text books in the parochial schools of that city, they were given flatly to understand that the schools conducted by the Jesuit fathers were specially under said fathers' management and rule, and so all along the line the diocesan school board had either to be merely a perfunctory body, or if it run counter to the wishes of the directors of schools, its requirements were but dead letters.

Moreover, since the celebrated "fourteen propositions" of his excellency Cardinal Satolli, the refusing of absolution and the sacraments to parents who do not send their children to parochial schools has been stigmatized as contrary to the spirit and the law of the Church. It is, however, notable that the statutes of the Third Synod of St. Louis, held since Mgr. Satolli thus ruled, have re-enacted this spiritual boycott on such parents.

Something should be done in this matter. Catholics of the United States are far behind their European brethren in this as in other matters religious. The State should intervene in the matter of popular education. There has been warm controversy here on that very subject. It at one time was narrowly asserted that the State had only a police power and had not any rights in education, but it now is admitted that it has, provided it does not destroy the parents' special right, as also the individual's right in this matter. But in Catholic countries of Europe, the right is not only asserted, conceded, but exercised and beneficially exercised.

In Austria there is a wise educational lay which requires that all teachers without exception, secular and religious, must have a certificate of efficiency and regularly pass examinations before undertaking the position of educator. All Church schools must be inspected by the government official appointed for that purpose. One can readily see in Europe, among Catholics, a strong disinclination to ecclesiastical control in matters of public education and national polity. My faith in the people here is such that were they given a say, or the ballot, in educational matters, reform would come speedily and thoroughly. They have strong feeling upon the question, but have no way of giving expression to it, except open opposition, and that is not in harmony with Catholic reverence and obedience. The conditions to which they submit would not be borne in a Catholic country—Austria for instance. Deprived as they are of the advantage of our great American school system of popular education they should at least have the guarantee that the management, supervision and pedagogical training in the parochial schools is duly secured to them, and that they have a voice in their management, control and superintendency, the same as they have in the public schools.

The Fourth Council will likely legislate upon the matter.

Rome likewise is desirous of making chapters in all of the dioceses; thus would the work and rule of the bishops be divided. There are consultors now, but their office is merely formal, not decisive in any way. Canonical chapters, however, have definite laws and duties laid down by the sacred canons. The selection, promotion and election of worthy, well-known

men to positions in the respective dioceses is thus more certainly secured. On this account the Propaganda has not ceased admonishing the bishops to establish such chapters. The last council claimed that the present state of affairs would not permit the establishment of such chapters in this country, and decreed in their place certain diocesan consultors. The manner of the selection of the latter renders the object, purpose and work of the office entirely nugatory. The fourteen years since the council has shown that the establishment of consultors to take the place of chapters, has not been satisfactory; the Church in the United States is certainly in much better condition and number than in England and other countries where, nevertheless, cathedral chapters are found.

Rome has opened its eyes to the preparedness of this country for her full laws and is evidently insisting upon its introduction, no matter how drastic it may seem in certain quarters.

The matter of cathedral chapters would also secure a more satisfactory method in the appointment of bishops. Their voice would be more effective than the present method. The present, although a great advance over the old method, leaves a great deal to be desired. The chapter would save many things of the past ten or more years. Too many misfits, so to say, have been in evidence throughout the United States. Contrary to the general law of the Church, in far too many instances extraneous clerics have been promoted to bishoprics, to the exclusion of meritorious ones in the church of diocese itself. A clergyman of the diocese, writes Canonist Dr. Baart, knows both priests and people better than a stranger, and naturally has more influence with the public than one coming from another diocese or State, where both characteristics and policy are different. He is, therefore, not so liable to make mistakes and upset the entire *régime* of the diocese. Moreover, it is better for the clergy to be ruled by one they know than to take chances on the disposition of one whose character is known to them only by report. An outsider, therefore, if selected, should be one in every way more worthy than any one in the vacant diocese.

But the latter is seldom the case. It is not nice to mention names, but the mind's eye of the reader will fall upon fully a dozen deplorable misfits arising from the present method

of selection. For this reason Rome pays great heed to the intelligent protest or petition of the diocesan clergy, and they should in such a matter not be slow in taking Rome into their confidence.

The appointment of cathedral chapters as a corporate body, having its own rights and duties, will do much to remedy present defective methods, and insure a worthy *régime* for the future.

The support of the bishops is also a matter of much needed legislation in this country. Decree No. 20, of the Third Council of Baltimore, relative to the fact of placing certain matters before the consultors, and in addition requiring the bishop in every case to have the license of the Holy See when it is a question of levying a tax greater than that laid down by the canons has no precise meaning. Two solidi (*duo solidi*), about two ducats or gold coins, worth from \$2.27 to \$2.32 each, were fixed as the sum to be thus paid by the decretals, and such is shown in that omnibus decree known as the Decree of Gratian. It was so fixed to curb the rapacity of certain French bishops. The obligation to pay more than this amount, determined by the sacred canons, cannot canonically be established. Solidi are no longer coined in any part of the modern world and the equivalent of the two solidi spoken of by the canons is difficult to determine.

Hence has crept a great deal of variation in this amount as well as the method of securing it, until now the claim is made that each place by local custom and statute must fix the amount.

But the amount cannot be increased beyond the limit laid down in the sacred canons, no matter what diocesan statutes enact. The Sacred Congregation has denied that statutes have such power, and has too frequently and pointedly made this denial.

Nor can it be fixed by the bishops because (*de jure*) it cannot be increased over the value of the "Two Solidi." Not of his own will, or even by the consent of all of his clergy, may he increase the amount. So the Sacred Congregation has decided, stating that to do this is *ultra vires* so far as the bishop is concerned, and moreover has obliged such an one to restitution.

Until 1852, this matter of *cathedraticum* was not mentioned in any council held in this country. The bishops were not thereby free to renounce it, although free to press it. When the country was in their judgment ripe for it they did enforce it, and it was acquiesced in by priests and people. The difficulty at once arose as to the amount. That must be in accordance with the sacred canons and constitutions. But neither of these permitted more than the trifle of fifteen scudi annually—or one dollar, or one dollar and a half from each mission—a trifle too absurdly small.

In 1853, Archbishop Kenrick, of Baltimore, referred the matter to the Propaganda and proposed that the system then prevailing in Canada, viz., one-third of the revenues of one or two parishes be permitted the bishop, but the matter was dropped, while at the same time the Propaganda conceded the right, but left the method to be determined by the provincial councils.

In another letter the same prelate asked that one-tenth of the revenues be allowed the bishop as *cathedraticum*. But as all these were contrary to the sacred canons, and consequently null and void were a bishop to establish them, the Holy See refused the faculty, but the derogation was permitted or tolerated until the Holy See enacted otherwise.

The Cardinal Prefect of the Propaganda at the time advised the Archbishop of Baltimore to consult his brother metropolitans. Likely he did. But the letters have so far never seen the light and it is fair to presume that no agreement could be reached. So that the best way out of it was to say nothing, leave it (as it had been) to each ordinary, and "go as you please." A most unsatisfactory, unique, indefensible and uncanonical state of affairs has been the result, and there has of course ever been a discreet silence by pious victims upon the matter.

The Propaganda has meanwhile steadily held to its original insistence upon the sacred canons on the subject. In 1857, it flatly notified the bishops of the Province of Cincinnati that they could not lay down a rule for the country. Again the Sacred Congregation would assent to no *cathedraticum* laws proposed by the bishops collectively or individually, unless these laws had been passed by the other party in interest, viz., the diocesan clergy, on the principle "*Audiatur et altera pars.*"

To the Eighth Provincial Council of Baltimore the Sacred Congregation in 1855, moreover said that the bishops had the right to support, that the priests should when they met in synod decide among themselves how much salary the bishop should have, and then each parish should assume its pro rata of the amount, *but in no case should the cathedraticum exceed one-tenth part of the income.*

This is the plainest spoken word of the Propaganda upon this subject before or since. Every one at the time knew it was Rome's word. Has it been heeded? Is it to-day heeded? Is it binding? If heeded and binding it is not acted upon in every diocese. The Third Plenary Council was absolutely silent on the question. Not a word about it at that council.

Yet the state of the question to-day is that in every instance where recourse has been made to the Holy See the tax is not allowed when the amount exceeds that allowed by the sacred canons. As now collected, the *cathedraticum* would therefore seem unauthorized. In some places, as in St. Louis, it is five per centum of the gross amount received from pew rents, plate collections and funerals; in other places, as Boston and Philadelphia, it is \$100 per parish per annum; in still others it is a fixed assesment. In some instances it is a burden and hardship upon the priests, a priest of Wichita Diocese characterizing it as "confiscation." In some dioceses, however, it is left to an annual collection, as in Little Rock, where it amounts in this sparsely settled district to about \$1,000 annually. In Dallas, Texas, the writer was informed that \$800 would easily be more than the sum received by the bishop. Archbishop Kenrick, of St. Louis, was most lenient in the matter, often having excused the payment of *cathedraticum* by the parishes, and treating its non-payment with indifference. That has, it is said, been all changed since his death.

In some dioceses the bishops have threatened suspension for the non-payment of *cathedraticum*, notwithstanding the fact that the amount and methods are in violation of the sacred canons. As a rule, no issue was made, the amount was simply paid either in bad grace or under protest. In Nebraska, the demand was in one instance resisted, and the matter is now before the Propaganda. It is, however, somewhat complicated with a few other issues.

No Catholic questions the right of the bishop to support, nor is there any objection to payment. But the sole objection is to the arbitrariness resorted to. At present the bishop is guided solely by his own judgment. He determines the amount, and gives notice of its annual payment. No law, no limit, no principle for regulating the amount to the needs, population or income is recognized. The inevitable result is widespread dissatisfaction and complaint. Many murmur at being taxed twice too much in comparison with neighboring parishes, but all complain of the arbitrariness of the system. There is nothing in provincial or plenary council to justify it, or show that it is legal or authorized. But there is everything to show that the *cathedraticum* as exacted in the United States is illegal and uncanonical. It is indeed a subject for the coming council to legislate upon.

There are other practical matters relative to the condemnation of societies, the freedom of the press, relations of American Catholics with their non-Catholic fellow citizens, and the like, which would call for treatment and legislation. The spirit of finding cause for condemnation rather than for toleration in societies of a civil, social or beneficial character should be definitely regulated by law. A wider latitude should be permitted the Catholic press, and its condemnation in individual cases should not be left to Episcopal ukase and property and money invested therein exposed to great loss. Better far to have freedom and possible mistakes in the religious press than restraint and no mistakes, as Archbishop Ryan well said at the Catholic Centenary celebration a few years ago in Baltimore. The last council made it a reserved case of excommunication for a Catholic to be married by a Protestant minister. While a given case of contempt for Catholic law and observance may appear to justify this enactment, a spirit of tolerance embodied in a statute might effectually prevent and render such an excommunication superfluous. A law permitting mixed marriages under certain conditions, to take place in our churches and with full ceremony, as also the permission or toleration of the double ceremony when necessary would effectually remedy this matter.

Such a law is not at all extraordinary nor against Catholic principle. The former was permitted some years ago in the

Diocese of Richmond when the then Bishop Keane assisted at the marriage of a grand-niece of ex-President Polk in his cathedral, and again when Bishop Spalding, of Peoria, assisted at the nuptial mass in the Catholic University chapel, wherein Miss Caldwell, a Catholic, was married to the German ambassador, a Lutheran.

Moreover, mixed marriages are performed with full pomp in the Catholic Churches on the Continent of Europe. Even in Austria, intensely Catholic as it is, in a mixed marriage the double ceremony is allowed, first in the Catholic and then in the Protestant church, while in Vienna one may see the ceremony of a mixed marriage, in the grand Votive Kirche with full Catholic ritual. They appear far more liberal and wise in their way than American Catholics. This usage it is fair to predict will be yet general in this country. Excommunication and restrictions in such matter had better be withdrawn and the meek, tolerant spirit of law and the Church substituted therefor.

Law, the sacred canons and spirit of the Church for bishops, priests and people, for the tenure and holding of the property jointly acquired by all three, for the advancement, development and education of the Catholic body, its relations with the outside world, and all these as near as possible to the general law, the *jus commune* of the Church, are in short the scope and spirit of the legislation of the forthcoming council at Baltimore.

In this way will it mark an advance upon the legislation of its predecessors. The clergy and people moreover should if possible be taken into more consideration, and by right admitted to a voice therein. Then would its decrees have for their effectiveness the sanction and approval of the entire Catholic body. Moreover, they would not be like those of the Third Council, begging for Roman approval and finally satisfying themselves with the slight formality of a *vidit*.

“VOCES CATHOLICAE.”

BOOKS AND AUTHORS.

AMONG the new books recently received is a story called "Guy's Fortune," by M. B. Egan, published by Herder, St. Louis. From the title and from the name of the author, one gets the impression that "Guy's Fortune" is a story for boys and girls, and there are many beautiful and human touches in it that lead the reader to suppose that the author is a woman. It is amateurish in the make-up and plot of the story; but the reader hardly finds his way into the pages before he is introduced to the most daring, brutal and barbarous intrigues and plottings, the most unnatural crimes and murders, and begins to question whether the book, after all, is not a garbled report from the *Police Gazette*.

However, after various vicissitudes of crime on the part of others towards his parents and himself, Guy, the unfortunate, being a Catholic, and being favored of some good priests, comes into his true inheritance, and, of course, manages it like a Christian gentleman. It is poor stuff as a novel, and yet interesting, and the most improbable yarn as to its facts that has illuminated the world of faith and hope for many a day. I believe that the good God makes all things work together for the good of those who love Him, but—well—Guy was a lucky dog.

Friday, December 28th, 1900, I finished reading the "Master Christian," by Marie Corelli. As a piece of literary work, I consider it far superior to her previous undertakings, and in certain portions of the book there are pages that any writer of fiction from Victor Hugo to Mrs. Ward might have been proud to have written. It is, in fact, a great book. But quite as great in its defects and incompletenesses as in its beauties and its intense sincerities. It differs from all previous novels known to me, in this: that it deliberately and persistently sets up the Roman Catholic Church on one side and Jesus Christ on the other, and shows as far as the writer has power

to show, that in many of its methods of life and teachings, said Church, instead of being the only exponent and the divine representative of Christ and His teaching, is diametrically opposed to the same, and that especially in its spirit and in its manner of dealing with error and unbelief it seems to be permeated and controlled by the very devil of hate, intrigue and injustice, and not to any extent by the force of love which was manifested in Christ and which, as we all know, is and forever must be the one saving and uplifting element in and for the human soul.

The threads of truth and falsehood are so closely woven together into garments for the covering or revealing of such a variety of interesting and typical characters, that it is no easy task to separate the threads of truth from the threads of falsehood, and to say just where, and to what extent the author is right or wrong.

That the Church in its ceaseless seeking and hoarding of wealth in Rome, and in its secular speculating with the same, as in the exaltation of its bishops, archbishops and cardinals to the position, habits and titles of princes, and noblemen, as these were understood and practiced in pagan and mediæval times, has committed and is committing an egregious and a tremendous blunder, I believe as firmly as I believe in God or in His Son, Jesus Christ. That she must shake off this splendor of pomp and quit her hunger for the temporalities of princes and come forth and face the world with an unvarnished and divine simplicity of truth, and in the charity of Christ or meet with other rents in her torn garment, I am as sure as I am that God lives or that Christ died.

That in her general methods of procedure and in the writings of her representatives, she exalts the Church above Christ, its founder, I have long felt, and from my soul I regret to feel obliged to say this, and when one sees and admits this, as many millions of Catholics, living and dead, and many thousands of priests, living and dead, and all the Protestants in the world, have seen and admitted it, one is not inclined to be too denunciatory of a book like the "Master Christian." Good men have said to me, "It is vile. Even the New York *Herald* has condemned it." But, on inquiring, I found that these men had not read it for themselves, and besides, their very souls seemed opposed to the spirit of fairness and truth.

I tell you, the book is not vile; that its loyalty to Christ and His truth, though misguided, is unquestionable; that its tendency to elevate the thoughts and purposes of any true soul, is beyond all doubt or cavil; and if, after reading it, you find your teeth on edge, and a bitterness in your heart, said condition may be taken as a pretty sure sign that you yourself are a child of Hell, no matter how much you profess the Catholic or the Protestant religion. Perhaps we may be a little more particular in our review.

The book opens at Rouen, where we are at once introduced to the noblest human character in its pages, His Eminence, the Cardinal Archbishop, Felix Bonpre—in the stuffy terminology of Rome, a prince of the Church; according to the estimate of his own archdiocese, a saint, as yet uncanonized; and in the language of Marie Corelli, he is thus described—"No dark furrows of hesitation, cowardice, cunning, meanness or weakness marred the expression of dignity and openness of the Cardinal's countenance. The very poise of his straight spare figure, and the manner in which he moved, silently asserted that inward grace of spirit, without which there is no true grace of body," etc.

We have all seen such men. Such churchmen, thank God, they are the salt of the earth at this hour, and they have been the salt of the earth these last nineteen hundred years. They never appeared on this planet till the great Christ came and inspired human souls with a new faith and shed a new glory over the world.

The author, throughout her book, is entirely loyal to this first description of the Cardinal Bonpre, as a man of God, a saint, and a Brother Man, and I hold that the fact of her having chosen a cardinal archbishop of the Church as the type of her own highest conceptions of human exaltation of character, ought to be enough to commend the book, at least to the charitable consideration if not to the admiration of the Catholic world. It is true she seems only to have created and chosen this cardinal as her own ideal of exalted character, that she might place him in contrast with other leading churchmen from the Pope down, and thus to emphasize the fact that a man of his description is out of place in the Councils of Rome, and, like Savonarola, Bruno, Galileo, and others, is sure to be persecuted; but we are bound to say, in passing, that our

Cardinal Bonpre, as portrayed by Marie Corelli, is as superior to any one of these men just mentioned, as a beautiful sunrise is supposed to be superior to a starless and stormy midnight. In a word, Marie Corelli has a beautiful ideal of virtue, but she gets things sadly jumbled when she attempts to discriminate between the false and the true, alike in dogma and in practical daily life. In short, she has a good heart and a good purpose and a fine genius as a writer, but, in the "Master Christian," she has undertaken a subject entirely too large for her training and experience.

Cardinal Bonpre has a niece Angela, only daughter of an only sister deceased. Angela is a great artist; has for the past few years been at work upon a superb painting, to be called the "Second Coming of Christ." Angela is engaged to one Florian Varillo, also an artist, and this Varillo, a selfish brute of the worst species of artistic and poetic brutality, getting an entrance into Angela's studio the day before the day fixed for the first private view of the picture, is so overwhelmed with the greatness of the work, that, in sheer selfish jealousy he draws his dagger quickly and stabs Angela, his loved one, in the back, and leaving her for dead, escapes from the house and finally plots with one Monseigneur Gerhardi, a Christian of the Devil's own, to claim the picture as his own work, and to hide his eternal crime. All of which little scheme fails, and Varillo is burned to death in a Trappist Monastery whither he had escaped and found refuge the night after his unnatural brutality.

While at Rouen, the Cardinal Bonpre had two experiences which largely influence all the pages of the "Master Christian." There was brought to him, at his modest hotel, a little boy that had been lame from his birth. The Cardinal laid his hands upon this child, and prayed for his recovery, and the child was healed. The book takes great pains to show that the Archbishop of Rouen and the leading officials at Rome had no sympathy with this act of mercy, and condemned rather than honored the good Cardinal for his kindness. During his first night at Rouen, he was awakened by a strange cry, as of a child, and in seeking to find out the secret, walked across the square to the Church of Notre Dame, where he found a youth clinging to the doors, trying to find entrance and shelter, and

weeping because he could not find entrance. The Cardinal takes this youth of about twelve years with him to the hotel, and, in short, resolves to shelter him. The boy's name was Manuel. That is all we learn of him, but throughout the book Manuel becomes the dominating spirit of all its beautiful thought and motive and action. Nevertheless, he, like the Cardinal Bonpre, becomes hated by the authorities at Rome, simply for the superhuman and beautiful wisdom that seems to dwell in the boy and to fall from his lips. He quotes Scripture like an angel, and so confounds church dignitaries and others that they do not know what to make of him, and he finally ascends to heaven through the midnight, shielded and lifted up by a great cross of flame in one of the people's temples of charity in England, where he and the Cardinal have wandered to escape the anger of Rome.

It is plain that the story of this Manuel is no other than the story of the Child Jesus, as he appeared to the doctors in the temple at the age of twelve, confounding them by his childlike, yet superhuman wisdom. Manuel is simply an abbreviation of Emanuel, which, being interpreted is "God with us," and all that the critic has to say is that, in every instance where this youth is introduced into the book, the very atmosphere of thought and faith and feeling all become peaceful and divine. In a word, that the story of the supernatural is very well done. Cardinal Bonpre, who had accompanied Manuel to the place named, was so overwhelmed with the glory of the youth's ascension, that his own soul, enraptured with the vision, passed the bounds of earth, and found its eternal home.

The book has other very striking scenes and episodes. The Abbé Verginaud, a Frenchman of genial habits and a biting wit, after carrying his sin covered for a quarter of a century, finally makes open confession from his pulpit one Sunday that in his earlier years he had ruined a young girl whom he had promised to marry and defend, and while making this open confession, he is shot at from the audience by a young man who proves to be his son. Fortunately the Abbé soon dies, and his son, a famous socialist reformer already read and known at a distance by the gifted Angela, finds entrance to a nearer friendship and to dreams that we need not dream. Another Anglo-American reformer, about the same time, is favored of

one of Angela's nearest friends, also a Catholic, and so the book closes with mixed marriages, mixed religions and mixed philosophies galore.

Through all this the author nowhere loses her head, and while under the magic influence of Manuel, says things that any teacher of Christ might be glad to say, but from first to last, there is this glaring, striking, and fatal inconsistency, in and through the work. The book opens by speaking slightly, disparagingly, if not contemptuously, of the habits of prayer indulged in by all Catholic children, and shows the same spirit of incredulity in regard to the prayers of adult Catholics, and openly criticises the habit of repetition in Catholic prayers. Yet, in every instance where genuine goodness and truth are brought into the story, into the lives of its heroes and heroines, it is seen to come in some way through the instrumentality of devout and praying lives. In a word, the author tries to despise God Almighty, but has not the courage. She prates of the glories of science, without naming or defining one of said glories. The clap-trap of reform is on her lips, and there seems to be some bitterness of antagonism to the Church in her heart, for which those who see deepest into divine things may excuse her, but wherever she makes a point for the grandeur of the human soul, Manuel, the Christ of God, is at the heart of it, and she herself like the rest of us blunders as we drift from the light of that Eternal Star.

It always give me pleasure to call attention to new biographies of those good and noble Catholic priests who devoted their cultured lives to pioneer missionary work in the early days of this country. *Life of Felix De Andreis, C. M.*, with an introduction by Most Reverend John J. Kain, D.D., Archbishop of St. Louis, published by Herder, St. Louis, is one of these good books. As time goes on, and as people of all classes grow familiar with and sick of the heartless pomposity and the vile tyranny of much of the clerical life of our days, their hearts will turn with pleasure and gratitude to the perusal of the lives of better men, who, long ago, labored in a spirit worthy of their Master, in order to build foundations of temples at whose altars the men of our day are too often unworthy to minister.

From the Bay of Fundy to the Gulf of Mexico, and from ocean to ocean, the story is the same. From Germany, France, Spain and Italy, they came, the noblest hearts God ever made, and they tried to teach the Indian, and the first European settlers the simple lesson of the gospel of Christ; lived among them the lives of saints, of truth and honor and of stainless chastity, and died, thousands of them, unhonored and unsung, but their works do follow them, and the dead themselves rise again.

This book is made up chiefly of sketches written by Rt. Rev. Joseph Rosati, C. M., first bishop of St. Louis, and Bishop Rosati was once a pupil attending the lectures of Rev. Felix De Andreis, in Rome. Indeed, the names that appear on the title page are very suggestive of the whole story of the development of Catholic life in this broad land. Felix De Andreis, Joseph Rosati and John J. Kain, with the names and the speech and the kindly missionary zeal of the representatives of continental Europe, have vanished, I fear, the noble heroisms of Christ that tried to win this land for the Master, and in their stead have come the hardened commercialism of the money-changer and the hypocrite. How shall we stem the tide? To yield to it, and become a part of it, my friends, is once more to deny our Lord and put him to an open shame. To fight it is to live and die poor, dishonored by the merest groundlings and despised of the purple vanities of these days.

Let us welcome every good book of this kind, every magazine and newspaper, the writers for which try to utter and advocate the truths and the spirit of Christ. For the simplest words often enter the strongest hearts in quarters undreamed of, and so are floated those seeds that inspire new lives with the power of God. I know as well as any man that there are thousands of good and noble priests among us still. Truth is not without its witnesses to-day, but I fear that the prevailing tone of the church of our day is that of arrogance and pride. No man can work for Christ in such spirit, and let us hope that, by such books as this one, and by a thousand unheeded and unlabeled ministers of God's truth, His Church may still arise and shine, her light being come and the Glory of God having risen upon her.

In striking contrast with the book just noticed, is a work entitled "The Influence of Catholicism on the Sciences and on the Arts," from the Spanish of the Rev. Don Andres De Sales y Gilavert, D.D., by Mariano Moteiro, published by Herder, St. Louis. The book has a delightful title, and there its attractiveness ends. The title creates great enthusiasm and expectation, but the reader, "if he or she has any perception at all, is bound to disappointment.

In looking into this book, I expected to find the great crucial periods of church history wherein new discoveries in science and the new discoverers had fought their battles and had finally been welcomed by the Church or discarded by her. I expected to find all these treated amply, openly, and in a manly fashion. So in regard to the great master-workers in the realm of art. But instead of this, chapter after chapter is devoted to the most unstinted, the most fulsome and indiscriminating praise of the Church. There is nothing intuitive, nothing critical, no true sense of art or science or any insight into these, but the whole book reads as if one of Edison's talking machines had had pumped into it all the rhetorical verbosity possible in praise of the Church, and then had been unwound for so many speeches, so many words to the inch, or by the hour. Cannot we love the Church and hold to her and praise her good qualities without making adoring idiots of ourselves as if we were all knaves and fools together, and had no sense of truth and justice when we come to speak of the greatest, the most marvellous organization on the face of the earth?

In her inception, mission and authority the Church is divine, but in working out her destiny in this world she has blundered and sinned and denied the Christ that gave her life, over and over again, and when her apologists write books in her praise, they should temper their praise with critical truth, so that those who know the truth may not hang their heads in shame.

I have always approved of the Church's general attitude toward every new ism of science, art and philosophy. Christ and His Church are not to be despised and spit upon by every whippersnapper and unbelieving scientist of the nineteenth or of the twentieth century, but the writer of such a book as

the present, ought to know enough of history to be able to speak the truth.

The relation of Catholicism to art is one of the most delightful themes that any writer ever undertook to handle, and to find such a theme simply splashed and daubed with high-sounding rhetoric, without the breath of life and truth in it, is simply disgusting, and for my part, I hope never to see another such book as long as I live.

Among the recent and notable Catholic publications, due notice must be made of a general "History of the Christian Era, Vol. I, Octavo, 447 pages, with maps, by G. A. Guggenberger, S. J., published by Herder, St. Louis. This bulky volume is full to the eyes and fingertips of all the desperate struggles that deluged European nations and peoples with blood and bitter strife from the dawn of Christianity to the early dawn of the fourteenth century. We have read various histories of the Christian era, and have always by us for reference one or two expensive volumes, covering to some extent the same ground covered by the Rev. Father Guggenberger in this book. The difference between these earlier books and Father Guggenberger's is largely in this, that while they treat the Christian era as made up of the various conflicting sects and parties, out of which has come the present order of civilization covering all the nominal Christian nations of the world to-day, including their colonies and all the un-Christian nations, and take in the Roman Catholic Church only as a part of the great panorama of hell-fire on its way to redemption, Father Guggenberger treats the entire period as understood only when the Roman Catholic Church is made the pivotal center around which all these struggles converge, precisely as he holds that all human history can only be understood as having Christ for its center and Christ for its end.

The undertaking is a great one; only those who have struggled with any single section of this world history with a view of getting and giving some light on its genuine meaning, can fully appreciate the enormous labor involved. To say that the author has struggled manfully with the million-fold facts of murder and infamy that have marked the rise of

the Christian faith among the nations of the world, is simply to say that he is a German, as the name implies, and a Jesuit, that is, a representative of that great Teutonic brotherhood of man whose achievements in scholarship and war have at last made them and the people subjugated by them, masters of the world, and on the religious side of him, to say that he is a Jesuit, means that, while unswervingly loyal of faith, he is, after all, a man of thought, reason and experience. In a word, a man as fully in touch with other cultures of the world that are not Roman Catholic as it is possible for a Roman Catholic to be.

In a word, while adhering to his thesis, that the Roman Catholic Church is the center of the Christian era, and in some sense, shaping the meaning of the entire era, he gives a certain meagre credit to other great bodies that were Christian in the earlier ages of the faith and to others that are still Christian, but not Roman Catholic, in our day. I have given a great deal of time to the study of this book. Its long records of bloody wars in the name of Christ, participated in by popes and archbishops at times, its records of the numerous crusades forever ending in death and disaster and shame, have sickened the life out of me, and it has only been with the constant effort of intelligent will-power that I have been able to connect this perpetual story of crime and bloodshed with the life and teachings of Jesus, or as having any relation to the kingdom of love and peace that He came into this world to found and guard and make triumphant.

For several years I have tried to find some well instructed Catholic who would write an article for the *GLOBE REVIEW* covering what I call the period of transition from the Apostolic to the first Ecclesiastic age of the Church. I have sought various scholars and have offered money for such an article. When I received this volume I hastened past the Apostolic age, so familiar to me, and came to "The passing of the Old Order," pages 18 and 19, and found this general and most unsatisfactory statement: "St. Peter, after his temporary residence at Antioch established the Primatial See in the City of Rome, where he governed the Church for twenty-five years, and at his death, transmitted the Primacy, to his successors, the bishops of Rome. He was crucified in the last year of Nero's reign, 67 A. D."

Now when it is understood that the claim of this volume, in fact, the claim of the Church, is that the Church, so founded by St. Peter, is the center of all succeeding history, I beg to suggest to the author of this book that his account of this founding reads a good deal like the flippant account of some comic actor telling us of some one of his numerous love affairs. If the Church has nothing better than this to give in proof of the stupendous fact of the founding of the Primatial See in Rome, in God's name let it come out and say so.

I accept the fact on the authority of the Church alone, but I am not such a fool as not to see that, according to the science and logic of history, this is a begging of the question; that is, it is assuming and resting in the authority of a body whose authority itself is the very point in question. I think that the fact of a living church to-day, with a power, were it united in its various branches, enough to subdue the world for Christ, and bring in the millennium on its angelic, outstretched wings, is fact enough in proof of the divinity of its origin, and the deathlessness of its power. But it is not united, and the very fact in question here is a fact either to be proven, believed or glossed over, as to whether or not the total apostolic power ever was committed to the successors of Peter in the See of Rome. I am a Catholic. I have tried to defend essential Catholic truth with no mean power in this magazine for the last nine or ten years. Now comes this old point of history and query. I admit my faith in the Catholic position, but I ask for further historic and reasonable proof of the correctness of that position. But let us drop this mooted point also. To stir in muddy water is not to make it clearer. Let those who will attempt some other method.

I do not hold to the divisions of the races of the world favored by the author. His account of the introduction of Christianity into Great Britain is not satisfactory. In fact, I think it contradictory. On page 69, touching the first Teutonic invasions of Britain, we find this remarkable sentence: "Of the three invading nations, all Low Germans, the Angles or Engle subsequently gave the name, the Saxons, the Royal Dynasty, the Jutes the Catholic religion to England." On

the margin of the same page I find written in my own hand, "But the Catholic religion was there before the Jutes." This is evident from the previous paragraph on the same page which closes with these words: "Every trace of Christianity and Roman or British institutions within reach of the invaders was swept away, that is, as far as their devastations reached at this period, 449." But the very fact that the traces of Christianity were swept away by the invading Jutes and Angles, is itself an evidence that Christianity had existed in England before the Jutes and Angles came, or they could not have swept away the traces of it.

Again, page 71, "St. Augustine as first archbishop of Canterbury founded the Sees of Rochester and London. His efforts to conciliate the British bishops in the West and to gain their co-operation in the conversion of the Anglo-Saxons, was frustrated by the national animosity of the Britons against the German invaders." And though the touch of good St. Augustine refers to a hundred years later than the reference to the invading Jutes and Angles on the previous page, there were in Britain at this time, that is, in the West, at least, say, at Glastonbury, Taunton, Southampton, and in other portions of the southwest of England, not only Christian Churches but bishops, which, or who, were not in sympathy with the Jute invaders, who are here credited with having given the Catholic religion to England, therefore, this statement about the beneficent and fighting Jutes or Teutons is not true. This, or again this, that the earlier English or British Church was not subject to Rome, which is the position of the Church of England, and which I do not hold, but in making such reflections I know full well the difficulties involved in connection with the points mentioned and feel a sort of self-condemnation. There was so much to do to bring any amount of order out of the vast confusion, and I am more inclined to bid the book God-speed than I am to pick holes in its difficult problems.

Here is a beautiful book. Beautiful I mean in its simplicity and truth from beginning to end. "The Life of Christ," by Rev. Puiseux, translated from the French by Roderick

A. McEachen, A.B., the Rosary Press, Publishers, Somerset, Ohio.

In its external appearance this little volume of 195 pages is almost Quaker-like in its plainness, but within, it has all the richness, all that beauty of holiness, all the gentleness, clearness, simplicity and truth that some of us have seen in the faces of men and women of the same sect, also in the faces of the saintly souls found by the score among the various orders of religieuse in the Catholic Church, and above all, in the face and life and death of the One Supreme Hero of the story. Indeed, the author and the translator both seem to have lived on such intimate terms with Jesus that they have caught the purity of his spirit, and woven it deftly, reverently, but with exceeding care into every page of the book. There is none of that arrogance of authority so noticeable in to many Catholic books and writings, nor is there any of that maudlin and hypocritical put-on of piety in the phraseology. The simplest and most direct forms of speech are used, as if author and translator felt and knew by instinct that the subject itself carried with it its own inherent divinity, and if they could only reproduce His spirit, His words, His life by some pure and simple utterance their work would be nobly done.

To attempt to write a life of Christ is much as when an artist sits down to paint a portrait of a man with whose face and general career he may have been familiar for years, and so thinks he has an easy task before him, but, who, on a closer study, discovers many subtle and many finer shades of meaning, deeper lines of sorrow and sublimer depths of thought and power than he had ever seen before, and who struggles day after day to place these revelations upon his canvas, and he finally succeeds or fails according to his own mastery of his art and according to the complicated fineness of his own soul.

There have been many lives of Christ in modern times. Strauss and Renan set some of us wild with enthusiasm over what was called the critical faculty as applied to Christ and the Scriptures forty years ago. Then came many other great and brilliant orators, like Henry Ward Beecher, who tried and failed; not financially, not at all in that line, but failed utterly to grasp and reproduce the sweet simplicity, the chastity of

purity and the sublime and absolute divinity of the character. Later, and among Catholic scholars came Didon and others, but that there still was room, if not a real need felt for a simple and a shorter story, is proven by the appearance of the present volume.

Had I the power, I would place this little book in the hands of every Catholic and Protestant layman and woman on the face of the earth, and I know that as they read the beautiful story, their hearts would warm and burn within them, as was the case with the two travellers on their way to Emmaus nineteen hundred years ago. There is no better company in this world than the companionship of Jesus.

The present story is entirely complete, giving all necessary detail from the birth to the death, the resurrection and ascension of Jesus whom we now call Lord and Christ, the Eternal Son of God.

The author seeks and reproduces from the four gospels those synchronous accounts of the various scenes and accomplishments of Our Savior's life, groups these in his various chapters, and adds copiously in the shape of foot-notes from various authors in order to fully illustrate the text and the numerous localities made famous by the touch of those sacred feet that never trod on others, but endeavored to lift the weary feet and hands of others and point their souls in faith to the Eternal God.

Toward the last of the book, there may be one or two instances where the author strains the words of Jesus to make them more perfectly foretell certain dogmas peculiar to the Roman Catholic Church of our day, but these are entirely excusable, and by the strictest and most absolute reason and justice they may be justifiable.

In view of such a character as that of Jesus, followed closely, how could an author fail to make a beautiful book, but this thought must not in any way detract from the simple mastery with which the present author has fulfilled his task.

WILLIAM HENRY THORNE.

MORE LIGHT ON THE PHILIPPINES.

THE PHILIPPINE ARCHIPELAGO.—A collection of geographical, statistical, chronological and scientific data relative to the Philippine Islands, and collected from former work, or obtained by the personal observation and study of some Fathers of the Society of Jesus in the islands. Printed at the Government Press, Washington, D. C., 1900.

THE controversy over the work of the religious orders in the Philippine Islands has recently entered upon an acute phase. This is mainly due to the overhasty (to say the least), utterances of a well-known dignitary of the Episcopal church who spent some four days in Manila and then came back to tell his countrymen all about it. The good man knew so little about the history of the religious orders, not alone in the Philippines but in general, that he says: "The Jesuits were expelled from the Philippines by an Apostolic Brief of Pope Clement XIV." It is evident that he is entirely ignorant of the complete suppression of the Jesuits all over the world brought about by political influences at that time and thinks that Clement XIV.'s brief referred only to the order in the Philippines. Then he adds: "It is quite true that they were permitted to return in 1852, but only on condition that they should confine their labors to strictly educational and missionary work."

How well the Jesuits did confine themselves to their educational work is best evidenced by these volumes which we have under review. Its publication just at the present time is apparently accidental. Needless to say it contains the results of the labors of many years, and might well have seen the light at any other time. It is such a timely contribution to the controversy at the present moment that its appearance just now seems almost providential.

Fortunately there are some Americans who are able to appreciate that a great problem whose evolution has been a matter of hundreds of years cannot be solved by the help of the data gathered in less than a week. The commissioners sent by the President of the United States to study the situation in the Philippines report its elements and advise as to the best manner of dealing with it were not of those who felt that they could exhaust the subject in the few short months they had to

give to it. Accordingly they looked for help in the gathering of data and the elucidation of obscure points in the generally accepted traditions and conditions in the archipelago.

Admiral Dewey, who had been impressed with the difficulty of the task that confronted the commission, had learned during his months in Manila to appreciate the Jesuits in charge of the astronomical observatory at the Philippine capital. At his suggestion the Fathers were consulted by the commissioners. It was found that they had accumulated a vast amount of precious data with regard to nearly every subject of scientific interest in the islands. The director of the observatory, Father Algue, S.J., had already published a book on the cyclones of the Philippines, which was accepted as an authoritative work on the storms of Eastern lands. The commission very sensibly resolved to secure for the United States government all the valuable information that the laboratory staff had been so faithfully collecting for many years. The Jesuits were invited to write an account of the present status of scientific knowledge of the Philippines. The volumes we have for review are the result. For over a year Fathers Algue and Clos have been in Washington seeing the volumes through the government press.

The work consists of two volumes in large octavo of respectively 700 and 470 pages and an atlas containing 30 maps. The first volume contains the geographical description, the ethnology, geology, botany and zoölogy of the archipelago. The second volume has the climatology, the seismology and the data for the study of the terrestrial magnetism of the islands. The atlas is probably the most important part of the work. It represents the most nearly complete attempt to map out the Philippines that has yet been made.

The atlas has been adopted by the United States Geodetic and Coast Survey as the basis on which to build up the final geographical portrayal of the Philippine Islands. How thoroughly the editor's careful work in this matter is appreciated may be gathered from the words of Mr. Pritchett, the superintendent of the National Coast Survey Bureau. He says:

"Shortly after the Philippine commissioners reached Manila it was learned that a series of maps covering the more important islands of the archipelago was being prepared at the Jesuit

observatory under the supervision of the director, Rev. José Algue, S.J.

"An inspection of such of the maps as already had been completed satisfied the commission that they were superior to anything hitherto published. It was learned that the Jesuit Fathers planned to make the series quite complete, but that they had no very definite ideas as to when the work would be completed, or how the maps would be published eventually. The commission conceived the idea of securing their coöperation in the preparation of a comprehensive atlas of the archipelago, and with this end in view asked them to submit a tentative list of maps. The request was promptly complied with.

"The entire absence of accurate surveys of many of the islands was necessarily a serious drawback, but the Jesuits spared no pains in securing all available data and verified them by consultation with members of the other religious orders as well as with old residents, travellers and explorers. To the admirable work of their own order is due practically all of our present knowledge of the interior of Mindanao. While strictly accurate maps cannot be prepared until the necessary surveys have been made it is believed that this atlas fairly represents the present state of geographic knowledge of the Philippine archipelago and that it embodies a large amount of new information."

The maps are very beautifully executed, and admiration for the clever work done on them is increased when we learn that they were all done by native Philippine draughtsmen under the direction of the Fathers at the observatory of Manila. We have heard from many sources of the mechanical skill of the Filipinos. This is an ideal exemplification of it, and shows what training has been able to accomplish for the natives. It is evident that the Jesuits knew how to devote themselves to Filipinos. This is an ideal exemplification of it, and shows education not only by the collection and arrangement of scientific material, but by the training of assistants whose aid in the work became an important factor in its successful accomplishment. While political questions, revolutions, plottings and counter-plottings, murmurings and dissatisfaction were so rife around them, in quiet scholarly obscurity the Jesuits were working out the scientific data of the

Philippines getting it ready as a precious gift to the new century.

Probably the most original work in the book is embodied in the chapters on meteorology and climatology. Here Father Algue, the director of the observatory at Manila, was at home. His work on "Cyclones in the Philippines," published some years ago, made him an acknowledged authority on Oriental meteorology. Under his direction, in the few years during which opportunities and facilities for the study have been afforded, so much has been accomplished that little remains to be done now save draw the practical conclusions that will make a firm basis for Philippine meteorology.

The tabulation of a large series of observations has enabled the directors of the observatory to deduce several laws as to barometric pressure and cyclonic storms which enable these serious cataclysms to be anticipated. Father Faura, S.J., after a series of observations extending over many years, established the following practiced rule, which he set down as one of the principal precursory signs of a "temporal," that is an especially severe Philippine storm. "The weather must be considered suspicious as soon as there is any notable departure in barometric pressure from the normal barometric rhythm which follows the hour of the day and the season of the year." The regular barometric variations are worked out from a long series of observations. The greater or less violence of an anticipated typhoon can be foretold with almost absolute assurance. Father Faura's rule is: "The intensity of a typhoon depends on the amplitude of the deviation of the barometric indication from the exact and definitely known limit of normal nocturnal and diurnal oscillations of barometric pressure."

These deductions are of immense practical importance. They enable the meteorological observatory to foretell the coming of a storm hours before its violence is manifest and so enable sailors and agriculturists to take proper precautions for the preservation of vessels, of cattle and flocks and of crops that may be exposed to the storm.

The careful observation of the height of special forms of clouds and of their velocity and direction has also given precious information with regard to these serious storms.

On a number of occasions during the last four years, these cloud observations have enabled the directors of the conservatory to suspect the approach of a storm even forty-eight hours before any change in barometric pressure took place. They have been enabled to announce, at least twenty-four hours before it broke, the direction and the probable violence of the storm. These results have been obtained only by the most careful collation of a large series of photogrammetrical observations of cloud-heights, distances and movements

They will undoubtedly form the basis for further valuable meteorological work in the Philippines.

The chapters on seismology—that is, on the science of earthquakes—contain a large amount of suggestive and valuable scientific data that will undoubtedly be of great service in throwing light on some of the disputed points as to the origin of earthquakes. These chapters are the special work of Father Clos. Not so much time and labor were devoted to this subject as to that of climatology, and the reason is evident. The study of storms and their causes had an immediate practical importance for navigation in the Philippine archipelago that naturally attracted more attention from the clerical scientists. The great question in seismology is, are earthquakes due to volcanic action or to causes cognate to those which produce volcanic action? That earthquakes are due to local conditions is now generally acknowledged. There are in the Philippines many active volcanoes and earthquakes are frequent. As yet no definite law of connection between these two manifestations of subterranean violence has been discovered, but some most suggestive material has been gathered at the Manila observatory.

An added element of great importance in the study of the earthquakes of the Philippines has been the information obtained from distant missionaries. This has enabled the Jesuits to collect and collate data relating to widely separated phenomena of earthquakes. Certain laws as to the modification of the direction in which seismological disturbances travel as the result of local peculiarities of conformation have been worked out. The influence of mountain ranges particularly has been shown and the work of other observers in different

parts of the world along the same line confirmed. It is to be hoped that this work, with its precious promise of scientific fruitfulness will not be interrupted by the conditions that are to obtain under the new *régime* in the Philippines. The band of devoted men who from distant parts of the islands have made possible the comparative study of earthquake phenomena should not be disturbed in the labors voluntarily undertaken and carried out so well under discouraging circumstances.

The mineralogy of the Philippines forms a subject of very special interest. Since we seem to be irretrievably committed to the possession of the Philippines, it is important to know what resources of the archipelago are capable of development. The outlook is most promising. There are veins of metal of various kinds that will well repay the prospector and miner and whose products will prove a source of industrial wealth in the East.

Copper has come to occupy a place next to iron in importance in the industrial world during recent years. A number of minerals containing this metal in large proportions exist in various islands in the Philippine group. Calcosina, for instance, known popularly as vitreous copper, and chemically as an impure copper sulphate, is found in considerable abundance. The mineral is one of the most appreciated sources of commercial copper. Specimens of it found in the Philippines assay as high as seventy-eight per cent. Calcosina has been found in the mining region of Mancayan, Suyuc and Bumuncun in the province of Lepanto (Luzon). At Agbao (Lepanto) there are a number of irregular deposits of this mineral not quite as rich as in the other districts. Specimens assay about 65 per cent. of copper.

Calcopyrite is another abundant copper-yielding mineral. This is popularly known as copper pyrites. It is a mixture of copper and iron sulphate. The extraction of the copper is not very difficult. This also exists in the mining district of Mancayan, and is very abundant at Suyuc and Bumuncun. The calcopyrite found in the Philippines contains from twenty-five to forty per cent. of copper. It well repays working.

Zinc is found in two forms—the sulphate of zinc, popularly called blend, and silicate of zinc or calomine. These two minerals are found mainly in the Ambos Camarines prov-

inces. Lead is found as sulphate of lead, ordinarily known as galena. As is well known, galena furnishes by far the larger part of the lead of commerce. It is seldom found free, being usually associated with silver and occasionally with gold. The Philippine variety of the mineral is mainly auro-argentiferous and is found in the Ambos Camarines and on the Island Cebu. Argentiferous galena is found also at Surigao and Marinduque. There are numerous veins of iron that will well repay working. Tin is not so abundant. Silver seems to occur with extreme rarity on the islands, and then only in association with lead.

Minerals containing gold in considerable proportions are very well represented in the Philippines. They occur in nearly all the islands. Gold itself is also found free, and placer mining has been successful in a number of localities. Veins of gold-bearing quartz are not uncommon. The gold deposits best known are those at Cagayan, Demisamis and Suriago, on the island of Mindanao, and at Paracale and Mambulao in Ambos Camarines. At Gapan in the province of Nueva Ecija gold is found in the shape of nuggets, dust and crystals.

Combustible minerals are not very plentiful in the Philippines. Lignite, or fossil wood, consisting in variable proportions of from 50 to 75 per cent. of carbon, is rather abundant. It is found in a number of places on at least ten of the islands of the Philippine group. The island of Cebu is particularly rich in deposits of this material.

Until a few years ago the existence of petroleum in the Philippines was considered improbable, but now it is known to occur at a number of points on the island of Cebu and also on the island of Leyte. In recent years the discovery of even traces of petroleum in a region has usually been followed by the finding of oil in considerable amounts. It is not improbable that like the Texas and Southern California oil fields those in the Philippines may in the next few years prove a valuable resource.

Another form of carbonaceous material that in recent years has proved extremely valuable is asphalt. The world's demand for asphalt is only just beginning and the known deposits of it are limited in amount. In the Philippines it is known to occur at Jinatuan and in Surigao and at several

places in the Ambos Camarines province. Fossil resin is also found in considerable quantities in the islands.

In mineral waters the Philippines are especially rich. Acid waters containing iron, exist in a number of places. Alkaline bicarbonate waters also occur. Sulphur water is found, also springs containing the salts of calcium and lithium and chlorides under various forms. A well-known set of springs that have a reputation as curative for lymphatism and scrofula and for chronic gastro-intestinal catarrh contain sulphur and calcium and certain mixed chlorides. According to the report the location of the spring is "en el pueblo de O'Donnell, Provincia de Tarlac," so that the proverbial Irishman would seem to have penetrated even to these distant parts, and the O'Donnells have given a name to a clan far from their original home. The designation of the region *Tarlac*, surely smacks of the native land of the man after whom the people is named.

The chapter in the work most interesting to the general public will undoubtedly be that on ethnology. We may add that it is assuredly the most important part for those also who are to govern and manage this distant and practically unknown people. The origin of the Filipinos is very thoroughly discussed. Light is thrown on many vexed scientific questions in anthropology. The theory that the Filipinos are distinct from the other races of the South Sea Islands is impugned. This theory was upheld by certain prominent travellers, and even by so distinguished an antropologist as Virchow. The writers of this work show that the data on which this theory was founded, mainly skull measurements, were incomplete and the evidence inconclusive. Comparatively few skulls were studied, and even these were not typical of the fundamental race that inhabits the Philippines.

The basic element of the Philippine people are the negritos who came originally from the African continent. With them have mingled down the centuries the Malay, or Brown race—itsself probably not distinct, but a mixture of races—and the Mongolians from the Chinese mainland and the Japanese Islands. The present inhabitants of the Philippines are thus by no means a single race to be treated on any broad general principles, but a collection of races whose management must be learned by personal contact with them.

It is evident that these mingled races will require most careful handling if they are to be raised out of their state of semi-barbarism, and not merely made to disappear before the march of civilization. Unfortunately, so far in the history of the human race, the weaker ones have inevitably melted away in the glare of what we are pleased to vaunt as our Christian civilization. They bear the "white man's burden" for a time and then vanish completely, to make way for the "heir to all the ages, in the foremost files of time."

What has been done for the Filipinos in the matter of education and religion is sketched succinctly but strikingly. There is a lesson in the story for those who would condemn unheard the religious orders of the Philippines and would condemn their work there. The story is very different from that we have had from other sources. Of the interior of the island we know according to good authority only what has come to us by the self-sacrificing missionaries who have gone there.

Beside church work other work for the benefit of the island has not been neglected. The scientific interests the missionaries have had so much at heart and that they have kept ever in mind were reviewed in the beginning of this paper. One sample of other work that they have done may be noted in the illustration we give of the fortifications erected at Cebu, under the direction of Father Campion of the Society of Jesus.

The acquisition of the Philippines has given the United States another problem in the matter of education not unlike that which came after the Civil war, as the result of the freedom of the colored race. How ill that problem was handled we are only just beginning to realize. Our responsibility in the Philippines, where we have to deal with a confessedly inferior race, is all the more poignant for our previous failure. In recent times the hopeful sign in the treatment of the colored race here has been the establishment of our technical schools. Already the school system of the West Indies is undergoing reorganization. It will not be long before similar measures will be under consideration for the Philippines. It is interesting to note then that those who know the Filipinos best by personal contact have come to a conclusion in their

regard very similar to that which it has taken our people nearly forty years to work out. As the result of their study of Philippine character, the Jesuits insist that for the education of the people of the archipelago two things especially are needed: First, general elementary education; second, special technical training. In this chapter on ethnology, they say:

"Speaking in general, it is conceded that the Filipino race is intellectually inferior to the European races. This does not prevent native Filipinos, however, from demonstrating greater aptitude for certain work, and especially for manual occupations, in which the active use of the intelligence is very little required. They are, for example, usually very good penmen, good wood carvers, engravers, and the like. In such occupations, given equal instruction, they surpass Europeans. It must be recognized, moreover, that they are very clever at the reproduction, putting together, imitation, modification, accommodation, and even the invention of apparatus, instruments and machines for definite purposes. Duly instructed, many of them become and have become skillful mechanics. In the use of their hands they easily excel foreigners who come in contact with them.

"In the fine arts they are wanting in genius, inspiration and power of conception. Usually, too, they lack sentiment and good taste. But they reproduce and copy with great fidelity and exactness anything beautiful which they see. In music and in poetry their defects are not so noticeable. In these they possess a certain force and variety of expression which is missed entirely in their painting and sculpture. It must be remembered in strictly scientific and abstract knowledge there have occurred among the native Filipinos some minds far above the general average of humanity. In all the classes of our Municipal Athenæum natives have frequently distinguished themselves in purely intellectual work even in competition with Spanish fellow-students. The same thing is true in other institutions of learning here in Manila. In all the professions and even in the faculties of the various educational institutions, there have always been native Filipinos and Indians of pure race who have obtained distinguished positions and merited renown by their intellectual attainments."

This account of science in the Philippines is the best possible evidence of the good work that the religious orders have been doing in the archipelago. Such work is necessarily not prominently before the public and can easily be made little of by the prejudiced on-looker. Only those who have had practical experience with the collection and collation of series of observations know what tedious, time-taking work it is. The work must, in the minds of competent critics, prove the best answer to unthinking detraction. It is the dignified rebuke that religious humility dictates and yet the triumphant refutation of unfounded objections to old yet ever young and flourishing institutions.

JAMES J. WALSH, PH.D., M.D.

IDOLATRY, MARIOLATRY, ETC.

I have often thought that should some genteel and reflective grave-diggers, of the Schlieman or Heilprin species, visit our planet two thousand years hence and begin to dig among the piled-up universal ruins of the cities of Rome, New York, Chicago, Berlin, Paris, Madrid or any other of our modern cities, especially those given to Roman Catholic worship during the era of their prosperity, said grave-diggers, not being familiar with the detail and philosophy of Catholic worship and seeing only broken fragments of the statues that adorned the Catholic churches during said eras of prosperity, would naturally conclude that the Catholics of our age were a set of unpardonable idolaters.

I say unpardonable, because I take it for granted that, while the world stands and spite of all fading and changing civilization, the decalogue will also stand. For, though heaven and earth should pass away the words of God shall never pass away, but, like the very Being of the Eternal, they live forever; therefore, whoever the grave-diggers of ancient cities of the future may be, I take it for granted, that they will somewhere and somehow have heard of the fine old commandments—"Worship God"; "Thou shalt have no other gods beside Me or before

Me"; "Thou shalt not make to thyself any graven image or the likeness of anything that is in heaven above or in the earth beneath or under the earth"; "Thou shalt not bow down to them nor worship them for I, the eternal, thy God, am a jealous God"; "I visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me and show mercy unto thousands of those that love Me and keep My commandments."

Hence, I suspect that the future grave-diggers would conclude not only that our contemporaries were idolaters, but that they were wickedly and wilfully so, having had the plain commandments of God before them, and yet in the face of this, having filled their churches with idols, images of wood and bronze and stone.

I am assuming that these grave-diggers of the future will be unfamiliar with the exactitudes of our faith, the creeds having all vanished and gone to their rest along with the crumbling of the churches and the fading of the civilization of which they formed such an important part in these our own days. In a word, that precisely as Catholic and other Christians in these days on visiting China or India and discovering bronze or marble or wooden images in the temples of worship or among the ruins of ancient temples, or reported to have been used in ancient or modern temples conclude that the Chinese, ancient and modern, were and are a set of ignorant pagans, idolaters, worshipers of wood and stone; ignorant, barbarous and so on; so would our grave-diggers of the future, ignorant of the detail of our worship as we are now mostly ignorant of the worship of the Chinaman, would conclude of us—as we now conclude of them—that we were a set of culpable and ignorant barbarians, who worshipped not in obedience to the commands of God but in direct disobedience thereto. For, while the images and the statues of Jesus and the Blessed Virgin, of St. Paul, St. Peter, St. Joseph and the rest may have a more human and a more refined air about them than some of the more complicated and ideal statuary of the Chinese temples, they, after all, have an air of supernaturalism about them. They are plainly idealized images of beings more than mortal or supposed to be. They are not mere portraits or statues of men and women such as we meet every day, such as the Greeks made of those who

were worth portraying, but approach, and in some measure surpass, in certain lines of spiritual beauty the ancient heads of Zeus or Jupiter and the female statues of Greek mythology—as we call it in these days.

In a word, the statues of modern Catholic churches are not portraits of friends of the bishops, etc., but idealized images of beings to be venerated if not adored, and this is the very essence of idolatry; and this is precisely what our enemies, the Protestants, and uninformed pagans of other lands say of us to-day.

They say, for instance, that we have made popular the formula, "Jesus, Mary and Joseph," thereby implying, if not asserting, that equal homage should be paid to each—that is, either denying the divinity of Jesus or asserting the divinity of Mary and Joseph. They say, again, that many of our formularies of prayer so link these three names together that the prayer amounts to an equal homage to each of the three, and suggest that one Trinity of Father, Son and Holy Ghost—one God—is enough without any multiplication of, or addition to the same.

The *Churchman*, a New York Episcopal paper, under its old management two or three years ago, was fond of reproducing in striking illustrations, pictures that put Mary in the foreground of Catholic worship, while relegating the Father and the Son to inferior positions.

Of course, I know better than all this, and, before this article is finished, shall try to show any reasonable being that there is no ground for such caricature and criticism; but it does not hurt us now and then to see ourselves as others see us, and to learn any lessons to be learned therefrom.

No well-informed person of our day believes that intelligent men and women among the Egyptians, Greeks, Romans, Assyrians or among modern Chinese really have ever worshipped idols of wood and stone—these wooden and stone gods being simply images or ideals of certain characteristics of spirits or of some great spirit believed in and loved, feared or adored. In truth, if we expect our critics of to-day and the grave-diggers of the future to judge of us thus reasonably and charitably, ought not we thus to judge the ancients and the so-called heathen of our own times?

Three or four years ago, while in conversation with an accomplished lady of New England—a lady who has since become well-known as a writer for various Catholic papers and magazines—she remarked, with a good deal of severity of tone and with marked condemnation, that Catholic worship was largely an expression of idolatry and Mariolatry, that the crucifix and the statues of Mary, Joseph and Jesus were everywhere in evidence, and the worship paid to these was beyond question.

Of course, as a Catholic, I was deeply hurt and provoked ; but I tried to answer somewhat as follows : *First*, I said, you are an Episcopalian and you must understand that, for magnifying the cross and crucifix, your church has now and again been labeled as papal, Romanistic, etc., by all the other sects of Protestantism ; therefore, in that regard and to that extent, your church and the Church of Rome are held as standing on common ground. And what does it all mean ? That the Church of England inherited from the Church of Rome one of the chief signs and landmarks of Christian orthodox worship, which the other sects have foolishly discarded until most of them have ceased to believe in the sublime fact—the world-conquering fact—of the crucifixion of our Lord upon the cross in atonement for our sins and the sins of the world ; while the Catholic Church, being ever practical and knowing well that it is by the perpetual uplifting and by keeping prominent before the eyes of believers *the sign* of the fact that the fact itself is steadily kept in their minds and hearts, has made the cross a perpetual memento of the sorrows, sufferings and death of our dependence on Him and on His death for our immortal happiness. And, thus, is the doctrine of the cross preached not once a week in some moralizing sermon touching the fag ends and falsehoods of science in which Sunday preaching, even the cross is apt to be forgotten, but it is preached every day, every hour of the day, every moment of every hour of the day by the wearer or the bearer of the cross, and so is the eternal gospel of the essential truth of the cross unforgettable by any Catholic soul ; and, *second*, as touching the making of the sign of the cross before even the briefest prayer or thanksgiving for daily food, not only a sermon on the power of the cross of Christ, but the very act of making the sign of the

cross is a reutterance of the doctrine of the Trinity—the Father, Son and the Holy Ghost—in which all Catholics and all real Christians believe. In a word, the object itself and the use made of it by the Catholic Church are a perpetual recital of two of the fundamental doctrines fixed in the marrow and bone, the heart and soul of all true believers. And, after that, I think those two points were more clearly lodged in the mind of the lady referred to than they had ever been before.

In regard to the general worship of the Mass and of the beautiful services of the Benediction being idolatry and Mariolatry—I said : *Third*—I am sorry the Mass is not said and sung in English for English-speaking peoples and so for other nations, in their native tongues, but if you follow closely any book of Catholic prayer which includes the words of the Mass in Latin—or, as is often given, in Latin and in English—you will find that ninety-nine per cent. of every word of every attitude of the priest and of the meaning of every lighted taper or other adornment of the altar—that ninety-nine per cent. of it all, as again, ninety-nine per cent. of all the instructions and prayers of the books containing the office which each priest is obliged to read every day—is made up of the holiest, the most beautiful, the most glorious and all-conquering words of Scripture and have for their object the most sacred and devoted worship and adoration of God the Saviour alone, and that only at the close of this all-conquering and masterful service of the Mass are there a few brief prayers of veneration and homage and petition offered to the Blessed Virgin, and sometimes to certain of the saints on special days devoted to memories of them. I said : Do you clearly understand that the proportion of devotion in Catholic worship is just about as I have named it to you, and if you do, how can you ever again speak of Catholic worship as idolatry, Mariolatry or anything of the kind? And I think that point was made clearer from that hour than it had ever been before.

The same reasoning applies to all unbelievers. Touching the reverence paid to images of the Blessed Virgin and to others, I said : *Fourth*—You, dear lady, have in the hall a portrait of your father, and there are various articles of furniture about the house toward which you feel a peculiar and kindly reverence. You cherish, in a word, any object now in

the world that reminds you of any person related to you or otherwise whose deeds of heroism, self-sacrifice or devotion to the good of mankind you feel sure of. Your experience is the experience of the whole human race, so much so that, in certain nations, as among the Chinese, for instance, the devotion paid to the mummies of ancestors and of great benefactors of the past has received the term or name of ancestor or ancestral *worship*. In a word, we all love to cherish any memento that serves to remind us of the noble dead either of our own family or of the families of other human beings. Is it not then most natural, most becoming, most beautiful to find *Christians* whose very name betrays the fact that they are related to the great Christ in some near and peculiar manner? Is it not most natural that Christians should everywhere delight in honoring the Blessed Saviour in any and every way they can? Is it not most natural that the churches raised for love and for worship of Him should have in them statues and pictures of him? How can we help adorning our spiritual home—the church—with the most beautiful art that reminds us of the head of the church, which is Christ. It is not because the Church approves of these images of Jesus, Mary and Joseph and the rest that Catholic hearts revere them. It is, at heart, an outburst of the heart's inmost love of Christ, and the same is true of the whole category of the saints. Indeed the Catholic form of worship and veneration is the purest, the most rational, the most beautiful form of organized and perpetual reverence for all that is great, all that is sacred, all that is beautiful, all that is holy, all that is Godlike and divine in all the history of the human race and the infinite universe. And when one remembers how prone is the human heart and human conduct to fall to lower levels and to love and adore lesser and meaner and coarser objects than those venerated by the Church, the supreme wisdom of the fathers who organized this panorama of beautiful devotion is second only to the Divine Wisdom itself. And, after that, I think the use of pictures and statues in Catholic churches looked more reasonable to said lady than it ever had looked before; and I wish to say here to all priests that it is something in this line of reasoning that all Protestants, scientists, infidels, etc., of these democratic days of public schools must be met, and not by arbitrary and overbearing

authority at all. Show us the reason of the thing, and, as the universe is built on reason, we will also bend the knee.

Still there rings in our ears the old commandment of God ; “Thou *shalt not* make to thyself any graven image or the likeness of anything that is in heaven or earth, or under the earth ; thou *shalt not* bow down to them nor worship them, for I, the Lord, the Eternal, thy God, am a jealous God, visiting the sins of the fathers upon the children unto the third and fourth generations of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.” And what shall we do with it ?

In going over this ground with the venerable priest whose influence was largely instrumental in leading me into the Catholic Church, he remarked that the detail of this old commandment could not be taken literally, or it would forbid any of us to have a photograph or any statue or picture of a friend or a relation in our homes or elsewhere. This seemed to me, at the time, rather an ultra view to take, for the commandment plainly has no reference to ordinary pictures or statues of friends and relations, but exclusively to images and statues intended to be used in any method of worship or adoration of Almighty God. But I did not argue with the priest, my desire being to hear and to give due credit to anything and everything that he might say.

Another thought has often come to me in this connection. Our Savior certainly put a new and more liberal interpretation upon the Mosaic law regarding the observance of the old Sabbath than it ever had received before His day, and without destroying the real sanctity of the day. The Sabbath was made for man and not man for Sabbath ; and, again, “it is lawful to do good or necessary work on the Sabbath.” It is a great stretch on the detail of the old Sabbatic law, without affecting the law itself ; and the Church, in its capacity as divine exponent of Christ and His teachings, has shaped this liberal spirit as regards the Sabbath so that even in our days what has been known as the continental Sabbath—that is really the Catholic Sabbath—is no more like what was known as the Puritan or Protestant Sabbath than perfect liberty is like the most abject slavery.

Again, the Church, by virtue of its divine authority as repre-

sentative of Christ, has changed even the Sabbath day from the old seventh day of the Jews to the first day of the Christian week. And such changes certainly play havoc with the letter of the decalogue, while in each case preserving the seventh portion of time as sacred to the uses of worship as understood and defined by the Church. In each case the Sabbath is kept and the commandment is obeyed while the detail of it is ignored or has placed upon it a more liberal and spiritual meaning.

Now, if the Church has the liberty to treat one of the old commandments in this way, why has it not the right to put its own—that is, Christ's—interpretation upon any other of the commandments that will religiously bear such treatment? In a word, if the Church has concluded that during the Christian era the worship of God and the service of God and the good of mankind will be better advanced by making images and placing them in the churches with the distinct idea that they, like the relics of the saints and martyrs, are there for veneration and to aid in the veneration due said saints and martyrs and the beings represented by the images in question—as the Church is the voice of Christ still speaking in the world—who shall gainsay its teaching?

I have already shown the clear reasonableness of the images themselves, and if they advance rather than retard Christian worship, who shall say nay?

In Horace Walpole's day, it is said, there was a movement on foot in England to take all the *nots* out of the commandments that have them and put them into *those that have them not*. But that is another matter. We have thus clearly established the reasonableness of the imagery and the Church's divine authority for establishing the same. That is precisely as the detail of the old law of the Sabbath day said: "On it thou shalt not do any manner of work, thou nor thy son, nor thy maid-servant, nor thy man-servant, nor thy cattle, nor thy ox or the ass that serveth thee." So the detail of the commandment of worship said: "Thou shalt not make to thyself any graven image," etc., while Jesus said you may do certain kinds of work of good and of mercy and necessity without violating the Sabbath. So the Church says you may make images and statues and place them in the churches to aid the

worship of God without violating the spirit of the old commandment of worship ; and God only knows whether it tends to idolatry or not.

Still I confess that I think it rather ticklish ground to stand on.

We are now, I think, in the five-thousand-six-hundred-and-fortieth year of the Jewish era, and while they do not pretend to keep the old Sabbath with the strictness of their forefathers or of the earlier Protestants of any land, I am told by honest Jews that the smallest innovation on the law concerning the worship of God alone and no images, statuary, etc., has been strictly lived up to through all these centuries, and is to-day—that is, there are no images in Jewish temples or churches—and I confess that there is to me something almost adorable in this loyalty of the Hebrew to his own ideal and to the commandment of God as understood by his teachers through all these thousands of years.

I sometimes fear that the habit of imagery and statuary in Catholic churches may have grown not wholly out of the enthusiasm I have mentioned as showing the reasonableness of the habit, but is more or less subsidiary to the old idolatries of Greece and Rome, and the various pagan nations whose methods of worship the Church, in the earlier ages, might have been quite as ready to copy or imitate as to reform. And, while I am perfectly sincere in my advocacy of the Catholic forms of worship in all their details, I am bound to confess that I believe in their use and service to others rather than myself.

Personally, I want no image, statue, rosary or relic to aid me in the worship of Almighty God in Christ Jesus. The essential spirit of God is as clear to my spirit as the sun to my natural eyes. And the incarnate God in Christ is almost momentarily as clear to me as my own consciousness of my own personality, but if ninety per cent. of the Church membership is still in the state of the blind man whose eyes were partially opened, and who sees, as he saw men as trees walking, and if the images of Jesus, Mary and Joseph and the rest are on experience found to be helpful to this vast percentage of Catholics, why let the Fathers and the Bishops do as they will.

Above all, let Protestants and infidels have more charity and more sense when they attempt to criticize or judge Catholics and let Catholics have lots more sense and charity when they

attempt to criticize or judge Protestants and infidels, and let both Catholics and Protestants show more sense and more charity when they attempt to criticize or judge the heathen Chinese—remembering always that their faith was old before the oldest of our forefathers were born and that they have managed to live for thousands of years in peace while Christians have been cutting one another's throats by the millions.

WILLIAM HENRY THORNE.

THE MESSAGE OF BROWNING.

ROBERT BROWNING was not the poet of consolation. He was the poet of encouragement and incitement. He is seldom, if ever, soothing; always stimulating. He was not altogether of this world, but he lived and moved in it, sharing its vicissitudes and discovering its hidden glories. He gives sympathetic response to the dominating spirit of our age; the spirit of restlessness, action, doubt. The enigmatical character of his poetry adds a charm in an age of riddles. The two striking elements in Browning are his insatiable curiosity and his sublime optimism. His realm is the concrete. His interest is in human lives in particular rather than in human life in general. Indeed, for metaphysical problems he cares not at all. He sometimes loses sight of the general in his interest in the particular. He gives a hurried sweep over the broad landscape of human life and hastens toward some striking human tree with gnarled branches of human misery and sin. He is a dissector of the human soul. Neither nature nor art—only human life attracted him. He unrelentingly sought to unlock the secrets of actual life, to know the reality of things. He goes rambling through all the fields of human life and activity looking for specimens. He passes by the normal and common, be it however good and beautiful. In humanity as

such he seems to have little interest. He passes men by. He stops when he comes to a man. The rare, the unusual, the out-of-the-way rivets his gaze.

His men and women are individuals, not representatives and types. He does not give us mankind; he gives us men and women. Yet he so pictures these that they give us glimpses into worlds of their own.

Browning does not take his men and women and fit them into their place in the great system. He looks for something in the system to explain his men and women. He is in full and ardent sympathy with his subjects. This throwing of himself into his characters adds the dramatic charm to his poetry which gives it its stirring and stimulating quality. He does not introduce riddles of human existence, but of human existences. He then goes to work to solve them. His solutions lie in his optimism.

We have in part the secret of his lack of clearness in this—he is trying to solve unsolvable riddles; he is trying to define the indefinable. He tries to give us a psychology of life without any philosophy. He does not evade the woes of this life and world by flying to another life and world. He avers that God is “glad that we love His world so much.” “This world’s no blot for us, nor blank; it means intensely and means good.” “I find earth not grey but rosy,” is his conclusion.

“All is best believe,
And we best as no other than we are,”

is his philosophy of life. He does not content himself with merely looking away from the actual to the ideal. He sees the ideal enfolded in the real. He beholds life’s glory in its imperfection. “Come thou, complete incompleteness,” is his cry. “Man partly is and wholly hopes to be.” “Man’s reach should exceed his grasp, or what’s a heaven for,” is his explanation of the human imperfect. The real man he sees in the man’s aspirations.

“I know this earth is not my sphere,
For I cannot so narrow me but that I still exceed it.”

“’Tis not what man does which exalts him, but
What man would do.”

He sees the beauty and the glory of struggle. Life is re-

sistance to test the strength and fiber of human souls with. This explains the conflict with evil. He thus asks and answers the question:

"Why comes temptation, but for man to meet
And master and make crouch beneath his foot,
And so be pedestalled in triumph? Pray
'Lead us into no such temptations, Lord!'
Yea, but, O Thou whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant dragons, up to who dares fight,
That so he may do battle and have praise!"

For Browning,

"This life is training and a passage; pass,—
Still, we march over some flat obstacle
We made give way before us; solid truth
In front of it, what motion for the world?
The moral sense grows but by exercise."

Here we see his all-conquering optimism. He is sure that life is worth living; that it is good. He does not discuss the origin of the good. That is clear enough, perfectly natural and explainable, to be expected and pre-supposed. His query is: How came evil? Evil, to him, was the anomalous. It must and will pass away. It is an incident.

Browning believes in God and reposes the sublimest trust in Him. He does not conceive of God as a cause, nor as power, primarily. He feels Him. He is a Person; "God is Love." He is sure of His goodness and of His love. He will bring all things out right at last. He is sure

"That what began best, can't end worst,
Nor what God blessed once, prove accurst."

In his theology, however, he does not seem to begin by postulating God. He starts with man. God is, because He is necessary to man. Browning would say with Victor Hugo: *Si Dieu n'existait pas, il faudrait l'inventer*—God must be because man is. The incarnation is needful to man, and he gladly welcomes it. Jesus Christ, to Browning, was "Very man and very God." In Him centers revelation. Here again Browning cares little for nature. He must have a *Person*. And he avers,

"I say, the acknowledgement of God in Christ,
Accepted by the reason, solves for these
All questions in the earth and out of it."

"Life, the evil with the good,
Which make of living, rightly understood."

"You must mix some uncertainty
With faith, if you would have faith be."

"The more of doubt the stronger faith, I say.
If faith o'ercomes doubt."

We have said that Browning was not a philosopher. When he does enter this realm he gets lost. When he attempts to formulate a system of ethics in carrying out his explanation of evil he loses his balance. He is lacking in respect for law. He leaves too little place for the quality of self-restraint. In his conception of evil as a real end to goodness and as necessary to goodness he gives to human sin too much the character of a mere negation.

"Night needs day, shine needs shade, so good needs evil."

This seems to be almost the only conception of evil that he dwells on. His oft-repeated declaration is that "Evil is null, is nought." Such emphasis takes away too much of the reality and awfulness of human sin and guilt. Were this the soul of Browning's message, however, he would never reach and hold men as he does. He is sometimes carried away by his view of evil as an end to good. His real message is: Man is a great and glorious being in the imperfect, the incomplete. He is attaining perfection by struggle. God is with him and will bring him out victorious.

Though lacking in art, sometimes careless in style, illogical in reasoning, and reckless as to results, Robert Browning is immortal, because he stimulates, incites and encourages us by the keynote of his message—the inherent and the ultimate glory of imperfect man as the explanation and the goal of the struggle of life.

CHARLES S. MACFARLAND, PH.D.

Malden, Mass.

FLASHLIGHTS OF ETERNITY.

WHEN at the first creative word of God
'Let there be light,' the glory of a sun
And softer ray of moon and twinkling star
Made shadow possible, the high command
Stopped not with these poor aids to nature grand
As be their office, for it leaped beyond
The tangible to reach man's human soul
Which out of all God's handiwork alone
Transmits a glimmer of the light divine
And by this spark within him caught from out
Eternal radiance he leads his kind
Through earthly darkness till they rest again
In everlasting day.

'Tis thus ordained
That in proportion as a soul reflects
Divine effulgence is its worth to man,
Becoming as a meteor which points
Direct to God, its source, but bearing there
A thousand lesser lights within its train.

Duration is man's proof of worth for things
Material, but at the final day
When back again to primal chaos turns
That which we call creation, centuries
Will mean but dull rotations of the stars.
For figures are of human make, the one
Most arbitrary creature of man's brain.
But from infinity God looks on years
As one might watch a pendulum nor note
Its revibrations save it chanced to catch
A straying sunbeam on its metal disc.
And so within the darkened room of life
From Adam to the end the periods
Shall be those flashlights of exalted souls
Whose meteor train has swelled the countless host
Of angel legions by the throne of God.

Chicago.

CLO KEOGH.

THE CHINESE AT HOME.

THE Chinese are a quick-witted race, but China's greatest drawback is her aversion to foreigners and her disregard for human life, which her excessive population tends to cheapen. In the struggle for existence many wretched beings live in boats on the river and seldom come ashore. However, a Mongolian can subsist on a handful of rice while a white man would starve under the same conditions.

This Oriental, with stolid aspect and straight black hair, as coarse as a horse's mane, and oblique eyes, comes from a race which dates its civilization to remote ages when Europe was wrapped in intellectual darkness, "with the exception of a few luminous spots," as Humboldt says in *cosmos*.

Nevertheless, civilization, without the vivifying influence of Christianity, is like a crab walking backward.

The teachings of Confucius, who lived five hundred years before Christ, were wise, and have been the keystone of Chinese culture and civilization; however, the golden rule is not practiced in China although the great philosopher inculcated many sagacious axioms, but his doctrine lacks the humane influence of Christianity which teaches that every one of God's creatures, no matter how lowly, has a soul worthy of redemption.

According to Humboldt, the compass was known to the Chinese before the time of Ptolemy, and it is probable that the Arabians, who introduced it into Europe, were indebted to the Chinese for it.

It is likely that the knowledge of the Greek sphere, the zodiac and the astrological-planetary week was brought about by the intercourse of the Romans with China and India, although Humboldt adds that he does not attempt to determine what is due to each individual race and epoch and simply indicates the different channels of early civilization.

Printing was known to the Chinese as early as 890 when the first four books of Confucius were printed; nevertheless, no practical results were accomplished. Almost four hundred years before Guttenberg an ironsmith in China used movable

types made of burnt clay, but this invention of Pi-sching was not commonly used.

Ancestry worship and deference towards their fathers are characteristic Chinese traits. White is Chinese mourning, and when a man loses his father he keeps secluded for three months unless exempted by the emperor from this filial duty. An altar is erected in the mourner's house and all kinds of delicacies are spread on it for the soul of the departed, to sustain it on its way, according to their belief—somewhat like the ancients, who placed a coin in a corpse's mouth to pay his passage across the river Styx. Incense is burnt before the altar and the mourner prostrates himself before his father's portrait and remains there fasting for twenty-four hours.

Chinese diplomatists wear their national costume, which is costly and picturesque, and never discard their long queues, although some Chinese clip theirs when abroad. Their court robes are richly embroidered on the breast, and their everyday attire consists of handsome silk gowns of gorgeous colors with a loose upper garment or sleeveless jacket. Yellow is the imperial color and the order of the peacock is one of the highest insignias. Mandarins wear black skull caps with a red button on top. Their embroidered shoes have thick soles without heels, so their tread is noiseless, and they glide into a room like shadows. Some wear black bead necklaces which they consider a preventive of disease.

A Chinese diplomatist was asked why Chinese men do not allow their wives to mingle in society as European women do, and he gravely replied: "Because they might not stand the strain of society with becoming rectitude."

Chinese still retain the eastern idea of woman's inferiority to man and consider her his slave. It was Christianity which raised woman to a higher plane making her man's helpmate and equal instead of his inferior. Chinese women are kept secluded and subservient to man like slaves to their lords and masters, although the Manchurian women have more freedom and the empress dowager is a Manchurian.

In fact, the Chinese women are like Ben Bolt's Alice, "who wept with delight when he gave her a smile and trembled with fear at his frown."

Celibacy is considered a reproach, and very few women re-

main unmarried. Marriages are arranged by their parents, and they seldom see their betrothed until the wedding day. Mothers-in-law mean authority and brides have to bow to their sway. Women do not sit at the same table with the men, but take their meals at a different hour.

Chinese houses are generally built without any windows overlooking the street, and apartments open on a court with fountains and flowers to make them a bower of delight.

As Chinese women are accustomed to seclusion they are quite contented with their lot. These quaint little Orientals, with colorless olive skin, straight black hair, coarse and wiry, small black eyes and infinitesimal feet have no aspirations beyond their circumscribed sphere.

It is not good form for a maiden's first name to be known outside her family circle nor is it etiquette to inquire after the women of a man's household. This is as great a breach of manners as it would be to call a lady by her Christian name the first time anybody met her in America. Women excel in embroidery and painting; although they lack any knowledge of perspective, however, their coloring is rich and gorgeous.

Chinese representatives abroad have adopted European ways and their wives preside at their table and receive visitors. Notwithstanding, they do not go out alone nor are they allowed much freedom.

It is not the fashion to shake hands in China but everyone clasps his own hand and bows profoundly before a guest with a smile benignant and bland like Bret Harte's Chinaman.

The Chinese are passionately fond of nature, and their pleasure gardens laid on the flat roofs of their dwellings might compare with the famous hanging gardens of Babylon.

Servants' quarters are on the ground floor, because it would be considered undignified for their masters to occupy apartments below their inferiors.

The Chinese have five meals a day but eat sparingly at each. Men only remove their skull caps in the house when on familiar terms, and both men and women carry fans.

A gentleman's visiting card is an oblong strip of red paper, with his surname first and other name last, engraved in Chinese script, from right to left. The Chinese language is very difficult, and it requires a quick ear to learn it, for the same

word varies in meaning according to the rising or falling inflection.

Their music sounds barbaric to our ears although Chinese poetry is musical. With the exception of the moon guitar and the zither none of their musical instruments is pleasant. The moon guitar is played with an ivory thimble while the zither is played with ivory sticks.

Their drama is quaint and a play often lasts for several nights. During the performance the curtain is never lowered, and a great deal is left to the imagination. Stage settings such as we have are unknown. Men take women's parts and dress in feminine garb. It is ludicrous to see their painted cheeks, awkward airs and graces and hear their ear-splitting shrill voices.

Chinese refreshments are odd and they have a variety of dried fruits, nuts, cakes and sweet pastry. Dried melon seeds are passed around to guests as an appetizer. Tea is made as follows : Boiling water is poured over a little in each cup, and the tea is served without cream or sugar and is the color of amber. Cups have no handles, and a smaller one is put over the larger one, so it is quite difficult to drink the fragrant infusion without spilling it.

MARY ELIZABETH SPRINGER.

New York.

GLOBE NOTES.

By reason of the unusual length of certain preceding articles, the GLOBE NOTES, written for this issue, have been crowded out. In future I may put them front as I have often been advised to do. In the NOTES written for this issue I had reviewed, at some length, my position on the marriage question. I had also refuted the libelous falsehood published against me last December in a St. Louis Catholic weekly, stating, without fear of contradiction, that whatever my confessor or my bishop had ever requested me to do, I had done immediately, as if the Lord Himself had directed me.

I had also reviewed the last presidential election, showing that Mark Hanna's election funds purchased the election for McKinley; also the Anglo-Kruger fight in South Africa, showing that the English were *obliged* to fight, that war was hell, at best, and that the average attitude of the American Catholic press toward this particular war was unnatural, untrue and unchristian; also showing that it would be more to the point if said papers would brand with suitable infamy the attitude of the American government toward Cuba, Porto Rico and the Philippines.

I had also pointed out the shallow absurdity of the so-called recent Reform movement in New York, and the stupid insincerity of the Wanamaker cry from Philadelphia, showing that Bishop Potter, John Wanamaker and Dr. Parkhurst might be infinitely better employed in trying to reform themselves, and thus set the police and the "Tenderloin" a good example—the only true way of reform.

There were also NOTES on the proposed union of Catholic societies, indicating my reasons for suspecting that this noisy infant was already stillborn; also notes on the late queen of England taking medium ground between the extreme Irish abuse and the fulsome English praises.

I had also answered certain libels against the GLOBE by stating that on actual count the GLOBE had on its subscription books during the last eight years, as voluntary—that is, unsolicited subscribers—the names of seventy-six Very Revs., Rt. Revs. and most Revs. in the country and the British Empire,

and though it had lost some twenty of them by death and other causes, mostly by death, it was not without a good supply of such names at this hour.

There were also a few kindly words for the Pan-American Exposition, at Buffalo, N. Y., and not a great deal about the Pope's latest utterance, touching "Christian Democracy." There may be more of this next time.

In conclusion, I desire to thank all those who have remained faithful to me, through good and through evil report, to ask their pardon wherein I may have offended them, and to assure them and all my readers, once more, that any severity of thought or language has never come from personal motives or from antagonism to the church, but solely from antagonism to the evils therein. Pay up and we will call it square.

March 11, 1901.

WILLIAM HENRY THORNE.

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HOW WANAMAKER MISSED THE PRESIDENCY.

ABOUT twelve or thirteen years ago Mr. John Wanamaker, the successful Philadelphia and New York merchant, was literally eaten up with political ambition.

There were various blots on the 'scutcheon; there were various domestic infelicities of a more or less serious character, but only such as may happen to any man, especially to any man of extraordinary abilities, such as Wanamaker has, and therefore of extraordinary temptations.

This was years before the purchase of the A. T. Stewart business in New York, and so before what may be called Wanamaker's New York career.

By a shrewd and skinning adherence to what are called "business principles"—that is, everybody for himself and the devil take the hindmost—adhered to from 1860 to 1888, that is, for over 28 years, Mr. Wanamaker had grown to be what was considered in those days—a wealthy man.

He was then carrying very nearly a million dollars insurance on his life, and had over three millions of dollars invested in his clothing and other stores, and had his business under such good lieutenants that, with occasional personal visits to and direction in his stores, they would run themselves, and still net him about a half a million dollars a year income.

But the blots on the 'scutcheon and the domestic infelicities

would not down; and besides, as his old Scotch coachman once put it, "John had not bluid—wanted and needed bluid," wanted and needed education, wanted and needed everything that makes a public man notable and honored, except money. This he had, and besides, except to the knowing ones, he was considered respectable. But how could he conquer the knowing ones, make up for his deficiencies of education, and ascend the ladder of his ambition? Plainly there was but one way: go into politics, buy the roadway to fame, and rise, as a shopman always rises, by purchasing the tools to hew the way.

On general principles, Wanamaker was right; but he no sooner had the ax in his own hand than he thought himself wiser than the gentleman who sold him the ax; hence his pathway was blocked, and hence to-day Mr. Wanamaker is simply Mr. Wanamaker the shopman, and can never be anything more.

The object of this paper is to show how in spite of his general ignorance and duplicity, which in fact need not have militated against him—he might have been President of the United States, instead of Cleveland in his last term, or instead of McKinley in his first term; but John thought he knew it all, and hence is simply cheap John still.

In 1888, Mr. Matthew Stanley Quay, then and now the Hon. Senator Quay, from Pennsylvania, was Chairman of the National Republican Committee, and the Harrison campaign was on.

Mr. Wanamaker's ambitions were made known to Mr. Quay, and Mr. Quay, the successor of the Camerons—Simon and Donald, father and son—in the manipulation of the Republican politics of Pennsylvania, concluded to give Wanamaker a chance.

Money was always a factor in Presidential elections; but not even then to the extent that it has become in these days; when, as everybody knows, Mark Hanna absolutely purchased the election of 1900 for McKinley by buying and rail-roading votes and voters to needed centers; but even then, money was a powerful factor, and not as absolutely plentiful and certain as in 1900, when Hanna had at his disposal twenty millions of dollars to do with as he would—anything to oust Bryan and the truth of God.

In a word, in those days, Wanamaker was a political factor from the money standpoint, and Quay *honestly* concluded to help John to a career.

The deal was made: John was to pay one hundred and twenty-five thousand dollars (some say a quarter of a million) toward the campaign fund of '88, was to be a member of the National Committee; was to work for all that was in him, and in return, was to get a Cabinet position, sure, and so climb to eminence; bother the lack of education; bother the lack of "bluid," bother the blots on the 'scutcheon, the domestic infelicities, etc. It is understood that John paid the cost; was to work hand in hand with Quay, and by and by become Postmaster-General of the United States; a member of the Cabinet, etc. When there was a National parade in Philadelphia, some ten years ago, the good Irish women of the old First Independent church, called out from their third story windows, "Why, there's 'John,'" and John doffed his hat, as became an aspirant for higher honors; so the show went by.

Early in the Harrison term of office, it was noticeable that a decided coolness had sprung up between Harrison and Quay. Harrison wanted to be President, regardless of the claims of those who had made him President, and Quay, knowing his power, snubbed the President and bided his time.

Here Wanamaker made his first supreme blunder in office, by siding with Harrison and not adhering to Quay. Wanamaker seemed to think that a President was President forever, or at best had powers of bestowing favors beyond that of a mere senator and chairman of the National Republican Committee. And from this dates the downfall of Wanamaker, until to-day, after spending literally millions of dollars in Philadelphia and Pennsylvania politics to down Quay. The latter is still Senator Quay; his desk and his reception to the Senate were literally covered with floral wreaths of triumph this very year, while Wanamaker is a whipped cur—a dead dog; an unutterable nausea in the heart of the Republican politics of Pennsylvania.

It is my purpose to take the reader back to the triumphant campaign of '88, and to show how Wanamaker might have been President, ex-President, instead of the dead dog he is to-day.

I had known Wanamaker from boyhood; we were young men together in the same church in Philadelphia. I, an earnest student for the ministry, caring for nothing but God's truth and how best to utter it. He, a smooth-tongued piece of piety, always looking for the main chance in business. I, honestly admiring his capacity for business. He, apparently admiring my consecration to truth. Our lives had crossed each other somewhat intimately on the social, domestic and commercial side. He had grown rich, while I had remained poor—then, as now, I had written single sentences that were worth more to the world than all his millions; sentences that I would rather be the author of than the owner of all his millions; but John's intelligence had not grown with his riches and his success. Things seldom grow that way. The trader seldom appreciates the thinker, is rather inclined to patronize at best, and possibly despise him.

John is not to be blamed for his remarkable ignorance, and I never blamed him, but he constantly blamed me for my inexcusable poverty.

Finally, in the year 1888, I had had my experience. I had quit the ministry solely on account of so-called liberal views, which I have long since repented of. I had held two honorable, but not very remunerative, business positions, and finally had for the previous six years been an editor on the staff of one of the leading Philadelphia daily papers—and though my departments of literature and foreign politics on said paper had left me free of all contamination with domestic, State or national politics, I had not sat and worked side by side in the same editorial rooms with men born and bred in Pennsylvania politics, without learning something of the ways that are dark and the tricks that win.

I had personal knowledge of the Camerons outside the newspaper and political arena. I had watched Quay's career, and saw as clear as I have ever seen a star in the heavens that if any shopman or other groundling desired to win in the politics of Pennsylvania he must win by joining hands with Quay and not by offending him.

In the year 1888 I had resigned my place on the newspaper referred to, had had dire illness in my family, and finally had myself been prostrated for several months of said year. Mean-

while John and I had grown apart; in fact, during my newspaper career there was no point of contact between us and we let each other well alone. But in the fall of said year, 1888, when Wanamaker was apparently triumphant, Harrison elected, and it was only a matter of time when John was to get his Cabinet position, I wrote him a brief note, as follows: "My Dear John: I know what you are after. I think you may win it, and though there is no love lost between us, I will help you in a way you do not dream of, to reach your goal; but if I give you my services there must be some honorable arrangement between us whereby I get full value for services rendered."

Imagine my surprise when I received the next day: "My Dear William: If you know what I am after you know more than I do, and I do not see how you could help me."

This is the way of the shopman, the trader, in all cases. He lied when he said, "If you know what I am after you know more than I do." This reply was simply a feeler to draw me out, to get my thought and use it, if possible, without rewarding me, and moreover it was an insult to one who had given the last previous ten years of his life to study and comprehend a problem that Wanamaker has never studied or comprehended.

Wanamaker knew that my financial circumstances were not salubrious in 1888, and there was the additional motive of helping me to make a brave stand for the care of my family then dependent on me, and at the same time doing a generous act of intelligence toward him.

His reply was so hypocritical and, to my mind, so damnable, that I said to myself: "The wretch is not worthy of your help, and you are destined for better things than to give your lifelong accomplishments to aid such a hound toward his political ambition."

I never answered his despicable note. The next year my catastrophe and his apparent elevation came and I bided my time.

In the fall of 1889 I founded this magazine and from time to time have felt obliged to portray the wretched political failures of this ignorant but rich shopman of New York and Philadelphia.

I will now give the plan that was in my mind the day I wrote John Wanamaker in 1888, as clearly as it is now, but which he never saw or heard of, simply because he was too everlastingly mean to be worthy of it.

It was then already understood that Wanamaker was to be Postmaster-General under Harrison, and he and his friends supposed that a great political career was open to him. I felt in my bones that such was not the case under the opening offered him. I knew John's business habits, knew them well, knew the secrets of his success, and saw as clearly then as I have seen since and see to-day that they would not work in a Cabinet position.

Hence the plan I had to propose to him, after being well assured that he would not use it and let me go without reward, was as follows:

My dear John, you have already been offered, or will have offered you within a few weeks a Cabinet position in the Harrison administration. Yes. Well, under no circumstances do you take that Cabinet position. Well—but—. Well but, never mind. Do not take it; make any excuses, pressure of private business, anything you please; but under no circumstances do you take that position. But, yes, but—. Certainly, hold the refusal of that position till you have secured something better therefor. But, William, what is the something better? That is easy. See Mr. Quay, with whom you are on the best of terms—companionship in rascality. Oh, never mind, we must not mince matters. It is a den of thieves at best. See Mr. Quay and give him the choice of the Cabinet position, provided he will give you the nomination for the governorship of Pennsylvania at the next election.

In a word, let Harrison go to hell if need be. Do you stand well with Quay and get a hold, a real hold on the popular Republican vote of Pennsylvania. Use me in any honorable way to further your ends and let the future take care of itself. But when I have you Governor of Pennsylvania, as Quay's candidate, and with your own pious pull, I mean to make you President of the United States.

I submit to Senator Quay or to Hon. A. K. McClure, the astutest politician in the State of Pennsylvania, the question whether or not this was a working hypothesis, as mat-

ters stood twelve years ago; and whether or not there were not ninety chances out of a hundred that by this plan the conspicuous and despicable failure, John Wanamaker, might not by this plan have been President, instead of Cleveland eight years ago, or instead of McKinley four years ago.

But John was an ass, so would not be guided, and hence, after fighting Quay under the Harrison administration, then in the Pennsylvania Legislature, then in the Philadelphia courts, by hiring a lot of hayseed, half-baked Philadelphia politicians, by purchasing and using the defunct *North American*, of Philadelphia, etc., etc., he is to-day simply a kicked out, useless political squealer, without political influence, without one inch gained in the social world, with a blot on the 'scutcheon, and the domestic infelicities still intact, and with nothing left but an increasing plethora of ill-gotten gains.

Poor John! May the Lord and the devil both have mercy upon his cringing, deceptive and duplicate soul!

Time and again, in this magazine, during the last nine years, I have pointed out the fact that John Wanamaker was a conspicuous failure as a Postmaster-General. Nobody ever expected that he would have any intellectual influence in the councils of the nation. He simply never knew enough to have or to claim any such influence, but there were people who expected that his business experience would help him to be a good Postmaster-General. In this they were absolutely mistaken.

Other Postmaster-Generals have been content to do the business of the office without tumbling into public contempt. The latest Postmaster-General, Smith, is an excellent example of this sort. Smith has always known too well which side his bread was buttered, to clash with the powers that be, in or out of the government. Not so with Wanamaker. Being Postmaster-General he supposed himself boss of all the people he dealt with, precisely as he had been boss in his clothing and other stores. He soon found his mistake. In trying to apply the skinflint and cheap John methods of his stores to the rates of the Western Union Telegraph for government service, John was whipped utterly by the Western Union. In trying to apply his cheap John methods to the manufacture of postage stamps John was whipped utterly by the manufacturers of said

stamps. All his schemes were expensive and useless to the government and he retired from office despised by all who know what good executive public work means, and above all despised by Quay & Co., the only people who could have aided him in his political ambition.

It is useless to kick against the goads, and every State has its own goads.

Again and again Wanamaker has been whipped in his public career, and on his own dung hill, in Pennsylvania; but in that State the number of brainless fools is so numerous that there may be found even to this day, in Pennsylvania, people—old women, nurses, parsons, maiden ladies, Sunday-school teachers, little children, inmates of insane asylums, forgers, bank wreckers who have become demented, women who have lost character by complicity with pious sensuality, and other offsprings of creation—who really think that Wanamaker is not only a great shopman, but a great man in other ways.

May God have mercy upon the ignorance and idiocies, the pettifogging duplicity and the infirm stupidities of the tariff ridden—hide bound, iron fastened slaves and imbeciles of the State of Pennsylvania, and in some purgatory of the eternal future give them another show, but with such leaders as Wanamaker utterly eliminated, so that the intelligent horse sense of their native hills may have a chance once more.

WILLIAM HENRY THORNE.

SCRIPTURAL GROUNDS FOR TEMPORAL POWER.

DEAR BRETHREN :—I have frequently in past discourses reminded you of the event which took place in Rome on the 20th of September of the year 1870, of which I was an eye witness; how the Vicar of Christ was then violently despoiled of the last remnant of territorial independence constituting what is called the Civil Principality. I have quoted the page of history in proof that the Civil Principality was acknowledged as a right of the successors of Peter so soon as rulers and subjects embracing the Christian Faith understood the unique, supreme, and universal position of the Vicar of Our Lord, and that in all Christian ages both Kings and their subjects have in their conduct towards the Pontiffs, more eloquently than in words, manifested their implicit Faith in his civil independence and temporal sovereignty.

I have now to inquire whether this great historical fact which, like a ray of heavenly guidance, is cast down the Christian ages with only here and there an exceptional diminution of splendor, is merely the outcome of the good will of Christian nations, or a provisional state allowed by Divine Providence to be followed by some more enlightened agreement with modern rulers of the nineteenth century, or whether it is not rather the work of the Invisible Head of the Church, securing to His Vicar the exercise of a right once divinely bestowed upon Him in the person of Peter. If once we become convinced that his Civil Principality or Temporal Princedom is a gift of Jesus Christ and an essential part of the Divine Plan for the Church Militant, we shall not be surprised, as unbelievers have sometimes been, at the luminous fact just alluded to, namely: that except in times of persecution, which God's providence over His Church does not permit to last long, the Roman Pontiffs have ever enjoyed territorial independence with all Kingly rights. I maintain then that *the Civil Principality or Temporal Princedom is a gift of Jesus Christ, and a Divine institution foreshadowed in the Old Testament and vindicated in the New*. To defend this thesis, dear brethren, I will confine myself to texts that are clear in themselves or susceptible

of plain deductions, and shall have recourse to two principal arguments.

First: That the order of Christ, which is that of Melchisedech, to which the Roman Pontiffs belong, constitutes them Kings and therefore gives them a territorial independence.

Second: That the Roman Pontiffs were actually associated in the person of Peter in the supreme independence of the Son of Man, and therefore in His earthly Freedom.

I.—That the order of Christ, which is that of Melchisedech, to which the Roman Pontiffs belong, constitutes them Kings and therefore gives them a territorial independence.

Let us examine the essential features of the order of Melchisedech by which it is distinguished from the Levitical order. We read in Genesis, chapter xiv., that "Melchisedech, the King of Salem, bringing forth bread and wine, for he was a priest of the most High God, blessed" Abraham. In the Psalms we read the following words of King David in reference to his Divine descendant and successor: "Thou art a priest forever according to the order of Melchisedech." These words are quoted in the Epistle to the Hebrews. From the commentary of St. Paul and from the tradition of the Church we gather these essential features of the new order which distinguish it from the old.

1. That it is the fulfilment of the old which it abolishes.
2. That the Pontiff thereof belongs to no particular tribe.
3. That his oblation is that of bread and wine.
4. That besides being priest he is King.

Each of these essential features must now come under our particular notice:

First: The first feature or characteristic of the order of Melchisedech seems also to be the one which the Apostle St. Paul writing from Italy insists on principally. For the Hebrews clung to the old order of things. If the Levitical order were changed, then the law, then the inheritance of the sceptre, then the whole national organization must be at least altered. St. Paul insisted that the new order put an end to the old, that Christ constituted "priest forever according to the order of Melchisedech" had entered the true sanctuary, heaven, which He had opened not with the blood of animals, but with His own, and once for all; that the typical sanctuary of the temple,

with the annual visit of the Pontiff carrying the typical blood was therefore put an end to.

Again, according to the Apostle, Melchisedech had by legal prescription neither "beginning of days nor end of life" which was typical of the eternal priesthood of Christ, whereas the Jewish Pontiff had a limited term of office, which was ominous of the limited duration of the Levitical order.

Second: The second essential feature of the order of Melchisedech which distinguishes it from the order of Aaron consists in this, that the Pontiff thereof belongs to no particular tribe, but may be chosen from any nation, whereas the Jewish Pontiff was taken from the tribe of Levi and the family of Aaron. Which St. Paul expresses by saying that Melchisedech was "without father, without mother, without genealogy." The same idea is expressed by the Apostle, when speaking of Christ, the eternal Priest, he shows Him to belong to the tribe of Juda, "of which no one gave attendance at the altar," which translation of Priesthood brought about therefore a translation of the law.

Third: The third essential feature of the same order is that the Pontiff oblation is that of bread and wine. This essential characteristic of the everlasting order of Priesthood, although not so interesting to the Jewish priests or nation as the foregoing, is the most striking for us. In Abraham's day God raised up a Priest to offer bread and wine, a typical oblation on the same spot where Christ instituted the Eucharistic sacrifice. The blood of animals slain on the Levitical altar foreshadowed the coming Sacrifice of the Son of God, but the oblation of bread and wine by Melchisedech was typical of the unseen presence of the Divine Victim on the Christian altar.

Fourth: Having outlined these distinguishing features of the order of Melchisedech, I now come to the one with which I am most concerned in this discourse, namely, that the Pontiff of the order of Melchisedech, besides being Priest, is also King.

St. Paul quotes from Genesis: "For this Melchisedech was King of Salem, priest of the most High God . . . who first by interpretation of his name is King of Justice, and then also King of Salem, that is King of Peace." This then is also an essential feature of the order of Melchisedech which distinguishes from the order of Aaron. For in the former the

priestly and Kingly dignities are combined in the one person, whereas in the latter the Law makes no provision for the sceptre on behalf of the priesthood, but according to the national prophecy of Jacob it is to be held principally by another tribe, that of Juda, and in fact was held as an hereditary right, by the successors of David, the first King of the said tribe. It may possibly be objected, but was Melchisedech any more than a nominal King? Had he a kingdom or real territorial independence? If anyone were bold enough to make such an objection, it would suffice to answer, that history has nowhere put on record the existence of a king of no place, or of an honorary king or of a king in partibus; that such an empty title would not be mentioned in Scripture nor repeated by the Apostle when insisting on the character of the priest, whose order was typical of, or rather indentical with, Christ's. That Melchisedech without his kingship would be unrecognizable, and that his kingship is as essential as his Priesthood in order to his being recognized. But there is a plainer answer. Melchisedech was King of Salem just as truly as Bara was King of Sodom or Bersa King of Gomorrha. And Salem is the ancient name of the city of Jerusalem. Melchisedech then was truly King and in the enjoyment of a real territory and capital, whose name explains why its Pontiff-King took no part in the wars of the other Kings, but considered it his part to bless the righteous and victorious Abraham. All possible doubt as to the Kingly character of Melchisedech being removed, it remains clear that an essential feature of his order, which is the order of Christ, is the combination of the Pontifical and Kingly characters and dignities. And this feature is nowhere found in the Levitical order. The Priests for a time combined the office of Prince or Chief Ruler with the sacerdotal office, but besides the fact that such authority was delegated from the Jews, never was a High Priest saluted or recognized as King. Having passed in review the essential features of the eternal Priesthood of Melchisedech and dwelt particularly on his combined dignity as Pontiff-King, we may now, dear brethren, turn with love and reverence to Christ and to His Vicar and view these essential features in the head of the everlasting Priesthood.

We have it from David's inspired pen: "Thou art a Priest

forever according to the order of Melchisedech." But some timid inquirer might suggest the question: Did Christ really possess all the essential features or characteristic powers of the order of Melchisedech? To which common sense at once replies: Certainly. For a portion of the features or characteristic powers of an order are not that order, which must be taken in its integrity or forfeit all reality. Remove from the order of Melchisedech its Kingly character and it becomes unrecognizable and drops out of existence. Since Christ then belongs to the order of Melchisedech, and Melchisedech is Pontiff-King, so is Christ Pontiff-King. It is impossible that the other characteristics of the order should apply to Christ, this remarkable one alone excepted.

The above reasoning applies also to the Vicar of Christ. If the order of Christ be that of Melchisedech, then is the order of the New Testament identical with it. The order of Christ has its succession of Pontiffs like the order of Aaron. To these Christ transmits His Priesthood, not through genealogical succession, but individually, and with all its characteristic powers. If Christ transmitted the Priesthood without the Kingly character, He would not transmit the Priesthood of Melchisedech. The order of Melchisedech, destined to be everlasting, is that of the Catholic Church. The plenitude of characteristic powers must reside in the Pontiff, for the Pontiff's character determines that of the whole body and Hierarchy. Christ then could not confer, or rather transfer, the plenitude of spiritual power to Peter, His first Vicar, without endowing him also with the Kingly character and dignity, which carries with it territorial independence. Therefore the order of Christ, which is that of Melchisedech, to which the Roman Pontiffs belong, constitutes them Kings and therefore gives them a territorial independence.

If this be revealed truth we should be able to trace the Kingly dignity of Christ and of His Vicar and ascertain how they came by it. And there is plenty of evidence at hand for the purpose. We shall trace elsewhere Christ's Kingly dignity as a necessity in the order of society created by God. We shall trace it in prophecy. We shall gather it from contemporary witnesses, and from the lips of the Saviour Himself. But before examining this most consoling evidence in the times we

live in, we may, as a preliminary question connected with the order of Melchisedech, trace the Kingly character of the Redeemer in what I believe to be the reason of one of the great contrasts between the two orders and the two laws, namely, the divided authority of the old law and the united authority of the new.

For this reason or mystical meaning I go to St. Paul. He declares that "all these things happened to them in figure." If all, therefore probably this divided authority under a single legislation.

And what was such divided authority moulding the one people under the same Divine legislation a figure of? It seems to me it was a figure of what was wanted and to come; the union of the two elements of the sacred humanity together and to the second Divine Person and of their respective functions for the redemption of mankind. "Drop down dew, ye Heavens, from above, and let the clouds rain the just; (His holy soul) let the earth be opened, and bud forth a Saviour (His sacred body)."

Look back then, dear brethren, sixteen centuries before the coming of Christ to the early days of our race and behold God, ever the Saviour of men, preparing the Redemption to come. Out of the twelve tribes, the offspring of Jacob, two, I cannot find better words, are pre-eminently predestined. Listen to the prophetic blessing bestowed respectively upon Juda and upon Levi. "Thou hast couched as a lion and lioness, who shall rouse him?" says the Patriarch blessing his son Juda, "the sceptre shall not be taken away from Juda nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations."

Here is a blessing all temporal, physical and political, winding up with a prophecy of the sleep and the resurrection of the body of the Redeemer taken from the tribe of Juda. He alone slept as a lion in His death, and none could rouse Him but His own Divine Person.

But of Levi the Patriarch says: "I will divide them in Jacob and scatter them in Israel." There is no temporal blessing, but rather a temporal curse for Levi's posterity. The Levites are to inherit no tribal portion of the promised land, but then God draws good out of evil and through Jacob

bestows a spiritual blessing in compensation for the temporal punishment or deprivation. For the Levitical tribe will be the soul of their brethren in Israel, scattered indeed throughout the whole national body. And when the limbs are broken away and the heart and head alone remain in the enduring tribe of Juda, that Levitical soul will cling to what remains and with Juda will live on in mutual preservation. The two tribes receive opposite blessings, the one to carry and represent the earthly or temporal life of the coming Saviour, the other to energize with His spiritual life. The former to transmit the blood, to hand down the sceptre, to defend His temporal interests, to fix His country and birthplace and determine His earthly rights and social position. The latter to anticipate the work of His soul, to forego earthly right, to bow before His Heavenly Father, to offer up His blood for the various wants of mankind in typical sacrifices. Such anticipation and separation of His temporal and spiritual life and of their respective functions in the national life of the people of God was not the work of man. It was the love of the second Divine Person prelude to the work of Redemption that did it. And as long as He had not assumed a united body and soul in the mystery of the Incarnation, so long did the temporal and spiritual elements remain separate in the life and government of His people. But when the sacred humanity of the Son of God appeared and Christ had reached the plenitude of His age, it was fitting also that the theocracy should cease to contain two separate elements of government and distinct sources of authority under the single Divine legislation. And if such be the reason of a divided authority under the old law, then do we understand why Christ holds both the sceptre and the priesthood in the perfection of the new. "For the priesthood being translated, it is necessary that a translation also be made of the Law."

II.—That the Roman Pontiffs were actually associated in the person of Peter in the supreme independence of the Son of Man, and therefore in His earthly freedom.

God alone, my dear brethren, is supremely independent. Independence, in other words, is a Divine attribute. It means exemption from control, power, direction, influence, or support. Christ being God enjoys this supreme independence.

But Christ led also a human life. He was truly man. He had a country with a definite lawful position therein like other men. For this is essential to man. God, who hath created society, is likewise the author of the lawful position of citizens and of the lawful position of rulers. And there is none other created by God. Christ therefore in His own country could only be lawful subject or lawful Prince. Let us suppose for one moment that He was lawful subject. If so, He was bound to the Levitical Priesthood as well as to the political power, bound to pay tribute to the temple and bound to pay tribute to Cæsar, bound therefore to contribute to the preservation of the Old Law and forbidden to procure its abolition. It will be seen at once that there is utter incompatibility between His subjection as man and His independence as God. In other words, it is inconceivable that the Son of Man on account of His Sovereign Divine Power and independence among His fellow-men should not be possessed likewise of Sovereign earthly power and independence and therefore of the lawful position of King. For the former could not be exercised or vindicated by the God-Man without the latter.

DIVINE VINDICATION OF THE KINGLY RIGHT OF CHRIST AND HIS CHIEF APOSTLE.

We are now about to consider how Christ vindicated for Himself and for His Chief Apostle this right to supreme earthly freedom. But we must bear in mind that as Our Lord transmitted the identical Divine truth under various parables because of its various aspects, so did He transfer or intimate the transference of His supreme power to His Vicar under various comparisons or images because of its various relations.

Thus the Chief Apostle received communication of the spiritual firmness symbolized by the rock as a foundation for the spiritual structure of the Church. He received the spiritual care of the whole flock in the command to feed both sheep and lambs. He received the universal spiritual power of binding and loosing with the metaphorical keys. And as a remedy against Satanic sifting of the Church, he received the power and was imposed the duty of confirming the whole Hierarchy in the Faith resulting from the prayer for the infallibility of

himself in particular and his successors. On all these occasions the Chief Apostle received communication of the Supreme Power that was in Christ. But Supreme Power besides these positive relations has negative ones. Supreme Power is also supreme independence. In God it is inherent and absolute. In man, who is finite, it must be delegated and relative. In Christ there was inherent and absolute independence, which called for a corresponding supreme earthly freedom. The supreme spiritual power transmitted to the Chief Apostle has also its counterpart in supreme earthly independence. Independence of spiritual control and influence, independence of temporal control and influence. I will then introduce you, dear brethren, to a most wonderful and pleasing scene wherein you will discover the supreme rights of the Son of Man and the association of Peter in the same rights. It is only another of those occasions wherein the Chief Apostle's supremacy is declared and vindicated.

We read in St. Matthew, chapter xvii.: "And when they were come to Capharnaum, they that received the didrachmas came to Peter, and said to him: Doth not your master pay the didrachma? He said: Yes. And when he was come into the house, Jesus prevented him saying: What is thy opinion, Simon? Of whom do the Kings of the earth take tribute or custom? Of their own children, or of strangers? And he said: Of strangers. Jesus said to him: Then the children are free. But that we may not scandalize them, go thou to the sea, and cast in a hook; and that fish which shall first come up, take; and when thou hast opened its mouth thou shalt find a stater; take that, and give it to them for Me and thee."

In this scene on the shore of the lake depicted by the inspired pen you behold the most admirable manifestation of the Divine Power of Christ, yet with a definite ulterior object. For why, may we ask reverently, was the Divine Power exerted on this occasion? Was it principally in self-manifestation or not rather to shield the human rights of the Son of Man? For on the same occasion you have recorded the declaration of the supreme earthly right of Jesus Christ and of His Vicar: "Then the children are free." Christ instructed His Chief Apostle as to the supremacy of His freedom before vindicating it. Before Peter had time to report to his Divine

Master the reply he unwarily gave to the taxgatherers or to carry Him their request, Christ anticipated His Chief Apostle on the very subject and elicited from him the opinion that the children of the Kings of the earth are free from the payment of tribute or custom. Here then is a comparison instituted between the Kings of the earth and their children on the one hand and the Lord of the temple, for which the tax was gathered, and Jesus Christ and His Chief Apostle on the other. If the Kings of the earth do not take tribute or custom from their own children, neither does the Lord God from His Divine Son made man nor from the Apostle associated in His freedom. Here it will be useful to bear in mind what has been said of the necessarily definite and lawful position of Christ as man within His own country. The Jews who believed Christ to be God, believed in His supreme right, for who will deny or misconstrue the supreme Divine right? But the earthly right of Christ as man was liable to be misunderstood and in fact was on this occasion being invaded. Rather than this should be the Son of God resolved to pay as God: "*Volle pagare da Dio.*" The first fish that comes to the hook is the treasurer of the Son of God for this occasion. The human purse carried by Judas is dispensed with, not because Judas will betray his Divine Master, but because Christ on this occasion hath resolved not to pay as man. Now I reason thus: If Christ were subject as man at this period of His life, His Divine freedom would not exempt Him from the duty of a subject. Christ did not so teach, who deemed it became Him "to fulfil all justice," whom "it behoved in all things to be made like His brethren," who was "one tempted in all things like as we are, yet without sin," who before His public ministry, that is, before He came into the exercise of His supreme rights, was subject to His parents, who, even on the threshold of His public ministry, acknowledged the authority over Him of John the Baptist. Christ nevertheless had recourse to a miracle on this great occasion to avoid yielding the obedience of an earthly subject. If so, and who can deny it, what lesson could more significantly set forth the sovereign earthly right of the Son of Man? The Lord who loved to waive every right, to take the place of a servant at the feet of His Apostles, to appear not only as a subject, but as an outcast, was also the Divine teacher

of man and the Founder of the New Law and the Introducer of the new Priestly order. Hence the reason for declaring and vindicating His earthly supremacy and that of His Chief Apostle.

We have seen, dear brethren, from what has been said: First—That the exercise of Divine independence and Power in Christ is inconceivable without corresponding earthly freedom and supremacy; and Second—That Christ on a celebrated occasion vindicated not His right as God, since He paid as God, but His supreme earthly right as man and Son of the Lord of the temple.

As St. Peter is associated in the declaration and vindication of the earthly right of the Son of the Lord of the temple, let us now look more closely into that association.

If you remember the words of the text from St. Matthew, it will occur to you, dear brethren, that Peter is not merely the instrument of Christ for the performance of the miracle, but that he is a sharer, first, in the material object of it, second, in the benefit of it, and third, in the purpose of it.

First: He is a sharer in the material object of the miracle. The Chief Apostle, and he alone, is called upon to give for himself what he gives for Christ. "Give it to them for Me and thee." The stater or silver tetradrachm being equal to twice the didrachma and therefore to twice the tax for one person, Peter obtained as well as his Divine Master the wherewith to apparently pay the tax. The amount is not levied on his earnings, he loses nothing by paying the tribute, subtracts nothing from his means, whatever they were or might have been. Which amounts to saying, that neither Peter nor his Divine Master have been taxed. Those who receive the didrachma, receive from Peter a silver coin equal to the taxation of two persons, but neither from Peter nor from Christ do they get it as a tribute, for neither have really been taxed. Peter therefore is here associated with Christ in his remaining untaxed according to the meaning and intent of the law and therefore in His earthly freedom.

Second: Peter is a sharer in the benefit of the miracle: the avoiding of scandal. "That we may not scandalize them, go thou to the sea. . ." Those who received the tribute, as well as those who employed them, were quite unprepared

to admit Christ's right of exemption or that of His Chief Apostle. They were no doubt also unfit as yet to be enlightened on the subject. There was nothing therefore to do but to yield to their demand or to present the appearance of doing so, if the appearance of insubordination were to be avoided. Peter is associated with his Divine Master in avoiding the appearance of insubordination, by presenting the appearance of earthly subjection. Now, a good subject should not only wish to avoid the scandal of refusing to pay tribute, but he should be also willing to pay what he is bound. But Peter is associated with Christ in a proceeding which reveals no anxiety to pay the tribute, but only to avoid the scandal. Therefore Peter is associated with Christ in his exemption from tribute. Therefore the Chief Apostle is no longer subject to the temple or Jewish Priesthood or Levitical law, but he is raised from subjection to the old order to partnership in the new.

Third: Peter is associated with Christ in the purpose for which the miracle was wrought, namely, the safe guarding of the supreme spiritual and temporal earthly freedom of those who are compared to, although they rank higher than, the children of the Kings of the earth. The vindicating of this freedom for His Apostle was so important in the Divine plan, that it must be secured, cost what it might. There would be scandal! Then let scandal be removed by a Divine payment. It only cost Christ a few words and some prayer to bestow upon His Chief Apostle the plenitude of spiritual power and the perfection of Doctrinal Infallibility in the church, but to vindicate his supreme independence it cost nothing less than a miracle. But I foresee a possible objection. I may be told: your reasoning proves no doubt the spiritual independence and supremacy of the Vicar of Christ, and so far his earthly freedom, but you have yet to show that his temporal or political freedom was declared or vindicated on the occasion.

To which I reply that Peter was associated in the same freedom which Christ, his Master, vindicated for Himself. But Christ could not vindicate spiritual supremacy and exemption, without at the same time vindicating temporal supremacy and exemption. For according to St. Paul: "The priest-

hood being translated, it is necessary that a translation also be made of the Law." Claiming independence of one therefore was claiming independence of the other. And for the same reason the tribe to be paid to the temple, although purely spiritual so far as it was paid for the Divine worship and spiritual rule, was temporal and political inasmuch as it was enforced by the co-ordinate authorities of the Priesthood and the sceptre under the one national legislation of Israel. Therefore refusing as man to pay the tribute to the temple and associating Peter in the same right is tantamount to vindicating for the Chief Apostle both spiritual and political independence. But supreme spiritual independence constitutes Peter Supreme Pontiff, and supreme political independence constitutes him King. Therefore like his Divine Master he is Pontiff-King.

Possibly my supposed objector might still feel inclined to insist, saying: No doubt Christ as man could not have been a subject in His Country, but must have held both spiritual and temporal supreme power, since He translated both the Priesthood and the Law, but what proves that He on the occasion associated Peter in both supreme powers? Well, two reasons: First—Because He declared and vindicated His supreme freedom as man in respect to both spiritual and political authorities on the same important occasion, and simultaneously associated His Chief Apostle in the declaration and vindication of the identical freedom. "Then the children are free," and "give it to them for Me and for thee." Second—Because if Peter and his successors were not associated both in spiritual and temporal independence, then there would not be translation both of the Priesthood and of the Law but only of the Priesthood to the New Testament. Then the plenitude of authority inherited by Christ from the Old Law would not have passed to the New. Christ, to whom as man is given all power in Heaven and on earth, inherited all the spiritual and temporal authority with which God had invested the leaders of His people. Such authority was divided by the Mosaic legislation between the heir to the sceptre and the heir to the priestly rule. Christ abolished the co-ordinate authorities with their imperfections and their shadows by gathering God's one authority over body and soul, over time and eternity, to Himself. He combined, or more truly united,

in Himself the authority of the Jewish sceptre and the authority of the Levitical priesthood, and translated the united authority under the order of Melchisedech to the future rulers of His Church in the person of His Chief Apostle. Therefore the Roman Pontiffs were actually associated in the person of Peter in the supreme independence of the Son of Man, and therefore in His earthly and temporal freedom.

In the first argument it was proved that the order of Christ which is that of Melchisedech, to which the Roman Pontiffs belong, constitutes them Kings, and therefore gives them a territorial independence. In both arguments, which rest on different texts of Scripture and are quite independent, a distinct principle is conveyed, namely: the Kingly right of Christ and of the Supreme Pontiff of the New Law. But rights so far as they are acknowledged become embodied in facts. The facts therefore should square with the Kingly right both of Christ and His Vicar. The History of the Catholic Church will supply the great, luminous, constant, central fact, which is the embodiment of the Kingly right of Christ's Vicar on earth, namely: the civil or temporal Princedom and Patrimony of St. Peter, also called the temporal Power of the Pope.

I will now, dear brethren, proceed to consider how far the Kingly right of Jesus Christ is acknowledged and become a fact of history, how it is hailed by friends, or disavowed, charged against Him, and derided by enemies. Needless to inquire how witnesses friendly or hostile come to the knowledge of the Kingly right of Jesus Christ. Whether through acquiring the knowledge of His Divinity they naturally infer his supreme human right, or whether they learn it from prophecy, or pick it up from the tradition of their race or from Christ's own testimony.

No sooner had Nathaniel believed His Divine Nature than he saluted Him also as King: "Rabbi, thou art the Son of God, thou art the King of Israel." Again, as he approached Jerusalem after raising Lazarus, the multitude came forth to meet Him, saluting Him and saying: "Blessed be the King, who cometh in the name of the Lord," and "Blessed be the Kingdom of our father David that cometh." And the prophet, who in the distance of time saw His poverty as He rode into Jerusalem, failed not to mention His rank: "Fear not, daugh-

ter of Sion; behold thy King cometh sitting on an ass's colt."

I shall possibly be met by the objection founded on the words of the Divine Prisoner: "My Kingdom is not of this world." But on careful inspection it will be found that these words of the Divine Prisoner in the Hall of Pilate harmonize completely with the claims of the Divine Teacher and Vindicator of right at Capharnaum, and with the essential characteristics of the everlasting order of Priesthood.

Let us approach the subject with loving reverence, dear brethren, lifting the eyes of Faith upon the Divine Captive, imploring Him to cast upon us, as upon the Apostle, one look, which may make us hate sin forever. The Governor has been called outside to the Jews, who would not enter the Hall. In answer to his inquiry the Jews say: "If He were not a malefactor, we would not have delivered Him up to thee." On returning to the Hall, Pilate, according to St. John, simply inquires: "Art thou the King of the Jews?" And Jesus, putting the Governor to the test, by giving him a chance of stating his own opinion, says: "Sayest thou this of thyself, or have others told it thee of Me?" "Am I a Jew?" is the scornful reply of the representative of the usurping power and the indignant outburst of a guilty conscience in self-defence, which told that Christ's question was a thrust home. And now again: "Thy own nation and the chief priests have delivered thee up to me, what hast thou done?" Jesus answered: "My Kingdom is not of this world. If My Kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My Kingdom is not hence." Pilate therefore said to Him: "Art thou King then?" Jesus answered: "Thou sayest that I am King. For this I was born, and for this came I into the world, that I should give testimony unto the truth." Let us now examine this confession of the Divine Prisoner. Before clearly stating that He is King, although He has implied as much by referring the case to Pilate's conscience, Christ declares: "My Kingdom is not of this world." Observe, He says not: "My Kingdom is not in this world," but, "of this world." An indirect reply to the previous question concerning His Kingship and a direct one to the statement of Pilate that His nation had delivered Him up. "My Kingdom is not of this world,"

which obviously means: "My Kingly right is not of this world." I waive My right and choose not to enforce it by appeal to My servants and to violence, as is the custom of the Princes of this world. My people will not have Me to reign over them. The suffrage of the nation is not in My favor. My right is built up neither on the force nor on the suffrage of this world. Mine is a Heavenly Sanctioned right. My earthly Kingship is subordinate to My Divine rule, therefore I would reign over a willing people; "but now My Kingdom is not hence." Pilate therefore said to Him: "Art thou a King then?" And here comes the straight reply of Christ: "Thou sayest that I am King." As a lover of subjection, Our Lord would again have preferred to conceal His right, but as "having been born and having come into this world that He should give testimony unto the truth," He could not withhold it from the conditionally sanctioned authority claiming to hear it. Pilate need not have inquired again: "What is the truth?" Had he been willing he might have discovered it in every word uttered before his Court by the King of the Jews.

But the whole history of the Passion, dear brethren, gives loud testimony of the Kingly character of the Saviour of mankind. Had Christ, as man, and inhabitant of the land given to Abraham, His father, been a subject only among His fellow citizens, if the thing were conceivable, had He clearly disclaimed all earthly title, so that no Jew might suspect Him of possessing any power or freedom below the God-Head with His Father, what charge, I ask you, could the Jews have brought against Him to interest the Political and usurping Power, and to screen, if it had been possible, their Heaven-opposing malice stirred to its depths by a higher claim, for which alone they had twice condemned Him in the Council of the Nation? What would have been the meaning or import of the mock King, saluted, sceptred, and crowned? The Jews were Regicides as well as Deicides, although Regicides because Deicides.

The Saviour was both adored and persecuted at His birth as being the King of the Jews by men who knew Him by no other title, and the title was written over the instrument of His torture. Vain were the efforts of the Chief Priests to

destroy its significance. Not: "He said, I am King of the Jews," but "Jesus of Nazareth, the King of the Jews," remained written in the languages of the world.

The unfortunate Governor's sin was that of weakness. No one to my knowledge has been more severe with him. Who reads the Passion goes cordially with him in his persistent efforts to declare the innocence of the Just man. His attitude and his words to the Jews give striking proof that they had not, in the accusations they brought against Him, put their real grievance in the foreground. The Governor was not impressed with the charge of active rivalry with Cæsar, nor with the accusing nation's loyalty to his Imperial Master. And he seemed to make it his business to punish the Deicides for their duplicity. "Behold your King," said he, and again as they insisted: "Shall I crucify your King?" And when the deed was being done, when no doubt Pilate still better realized his sin, he further punished the nation by annulling, as far as in him lay, his own act, and the political charge brought against the Saviour. The inscription written by himself in the three languages was no indictment, but an opposite declaration. And he stood by it: "What I have written, I have written."

But such Kingly right should not only be borne out by the facts of acknowledgment. It should agree also with all the conditions of civil and national local right. Let us examine how Christ could civilly and politically come by this earthly power and freedom. We have seen that God is the author of society and therefore of all legitimate rights whether bestowed by or inherited in the nation. He is only the Permitter of usurpation. The Kingly right of Christ was not a usurped right, nor was it bestowed by the nation, which rejected Him, therefore it must have been an inherited right. It must have been the right of the Jewish rulers and of the Jewish nation. And such inherited right of the Son of David and of the Son of Juda was clearly attested by the National prophecy. "The sceptre shall not be taken away from Juda nor a ruler from his thigh till He come." This does not mean that the sceptre should depart before Christ could inherit it, nor that violence or subjugation could snatch away a God-given right. The great national prophecy evidently alludes to the termina-

tion of the old order of things, when both the Law and the priesthood should be translated. The sceptre then was safely carried down to Christ. The tribe of Juda had alone endured for that purpose, returning after the Captivity with a small remnant of Benjamin and Levi, the latter to be at its service for the ministry of the temple. Not only the ancestral line of Christ, the guarding of which was the main purpose of the national organization, but the ruling power of the organized tribe, endured, whoever may have been in right the holders of the sceptre, and remained vested in the leading Jewish families. True, the power of the priests seemed paramount within the nation after the Captivity, but, as already abundantly shown, the Priestly authority was at most only co-ordinate with the power of the sceptre, for "which is greater, he that sitteth at table, or he that serveth?" Is not he that sitteth at table? And again it should not be forgotten when comparing the relative importance of the two tribes of Juda and Levi, that the former did really hand down with the sceptre the elements of which the sacred body of the Redeemer was formed, whereas the latter which foreshadowed the spiritual functions of His Holy soul had nothing to hand down but a shadow. Thus not before Christ transferred elsewhere both the Priesthood and the Sovereign rule was the sceptre taken away from Juda. What though His sceptre were a reed or His crown one of thorns? His enemies, by seeking to destroy His title, only published it to the world. Jesus the Son of David was therefore the last bearer of the sceptre of Juda.

TRANSLATION OF THE LAW AND THE PRIESTHOOD.

We have seen, dear brethren, that the Kingly right of Christ did not remain a mere principle, that it was borne out by the facts of the acknowledgment of friends and could not be smothered by the hatred, disavowal, or derision of enemies. We then proceeded to examine how Christ's claim to Kingly rank harmonized with local right. We have now to consider how the translation of right from the old Law to the New is embodied in the facts of history. Let us go back for a moment to the National prophecy. The Holy Patriarch's words are: "The sceptre shall not be taken away." You will observe

that the words "taken away" or "depart" from Judea, does not mean "die out" or "be destroyed" or "cease altogether;" the idea conveyed by these expressions is one of transference, not of destruction or cessation. And the prophetic blessing agrees with the historical statement of one equally inspired. What Jacob expresses by the words "taken away," St. Paul expresses by the word "translation." The two expressions, I take it, were moulded by two aspects of the identical truth. Jesus Christ of the tribe of Juda, "of which no one gave attendance at the altar," without renouncing or forfeiting the power symbolized by the sceptre, gathered to Himself the spiritual power of the priesthood by becoming Himself Pontiff, and transmitted to Peter His undivided Sacerdotal and Kingly Power. "For the priesthood being translated, it is necessary that a translation also be made of the Law."

But there is not only translation of power to men of a New order, there is also translation of the New order to a New territory. St. Peter goes to Rome. Here is an historical fact which embodies more than the mere translation of the Law and the Priesthood. We shall see that St. Peter went forth with no empty title, but with a territorial right. For the Priestly and Kingly authority is transferred from Juda and Jerusalem to the centre of the Gentile world. The works of God are complete and break not down in the middle.

God said to Abraham: "To thy seed will I give this land;" the Roman power subjugated that land, violated the right of the sceptre, and sentenced to death the King of the Jews. What more could they have done to forfeit sovereignty at the head of the empire? The eloquence of facts is too great to leave any doubt about the existence of right. We think of God's ways and exclaim: a fair and providential exchange! Who enlightened the Roman sage, or what tradition did he come across to know that some would come from Judea, who should succeed to the mastery at the headquarters of Imperial Power?

Thus after being associated with Christ, Peter comes under the New order, which as Divinely sworn shall last forever. The fisherman moves forth from Salem to take possession of the great empire-city, which his order will transform into a city of Peace. As priest of the Most High God, he will

there offer the bread and wine of the sacrifice of the New Testament. You may not trace his right or dignity to his race as the Jewish Pontiffs of old. For he is "without father or mother or genealogy" in his succession to the Pontificate and his successors after him. "The Lord hath sworn and He will not repent. Thou art a Priest forever according to the order of Melchisedech." He carries with him from Sion the Priesthood, the Law, and sceptre, and settles them at the headquarters of the enemies of the Jewish nation. "The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies."

If hypothesis were not out of place it might be interesting to consider how events would have shaped if the Jewish nation had not been scattered. Theologians have gone so far as to suppose Christ redeeming the world without passing through Death. I will suppose that a Jewish faction had alone been guilty of Deicide, that no punishment had fallen on the nation as such, that the Jews had remained in their land, that no foreign power had usurped local rights. What would have been the consequence? The Law and the Priesthood would have passed out of the former hands to the successors of the Prince of the Apostles; so far we are certain. But then no reason appears for the dereliction of the land given to the people of God from the beginning. The Chief Apostle's See must have been the throne of David. The whole Jewish Constitution would have been merged into the paternal Government of the Pontiff-King. The Pontificate would have been open to any tribe. The Patrimony of St. Peter would have been the Holy Land. Christians would have been called after Salem and not after Rome. The hypothesis indeed seems necessary to explain the expectations of the nation and the promises which gave rise to them.

The people evidently believed before and after Christ's resurrection that the Theocracy was not abandoned, that God would sooner or later vindicate His right to the Government of one state for the good of the world. We have gathered as much from the shouts of the multitude hailing their King: "Blessed be the Kingdom of our Father David that cometh." A temporal Government under the immediate control of Christ was the natural and legitimate expectation of the early Church

instructed in all things spiritual and preparing for the baptism of the Holy Ghost: "Lord," said the assembled Apostles, "wilt Thou at this time restore again the Kingdom to Israel?" Christ denied not that the restoration would take place, but He indicated neither the time nor the manner.

Although the Pontificate of the New order is not inherited by tribal right, but is open to all nations, the fact of the Jewish race constituting the mother Church would have brought many sons of David through spiritual right to the succession of the everlasting throne of their Father. It depends only on their fidelity. Such expectations were not incompatible with the instructions Christ had given. In the following words of the 131st Psalm we have, with the absolute promise that Christ the Son of David should succeed to his throne, a conditional promise concerning his children and concerning Sion for all time. "The Lord hath sworn truth to David, He will not make it void; of the fruit of thy womb I will set upon thy throne. If thy children will keep My covenant, and these My testimonies, which I shall teach them; their children also for evermore shall sit upon thy throne. For the Lord hath chosen Sion: He hath chosen it for His dwelling. This is My rest forever and ever: here will I dwell, for I have chosen it."

But the children of David did not keep the covenant. Christ's brethren sold Him and resolved His death. The Jews forfeited their right to constitute the mother and mistress Christian Church. The Gentiles were allowed to scatter the nation and raze the Holy City, but in return were called upon to yield Rome and its Sovereignty for the Pontiff-King of the Christian Church. Salem was and Rome is the Holy City. We are not children of Peace, but of the Sword.

But here some critic might put me to the test by the following objection: You have spoken of the temporal freedom in Christ and in His Vicar as a result of the supreme earthly independence of the Son of Man. What have you to say of the positive relations of the same earthly supremacy? In other words, does not Christ as man inherit the plenitude of temporal power on earth? To this I reply that Christ only laid claim to temporal rule in the country which belonged to Him by ancestral right, and which became through foreign

usurpation the foundation of the temporal patrimony of His Vicar in the land of the usurper. No doubt to Christ is given all power in Heaven and on earth. But having given to earthly Kings their temporal rights, He does not withdraw as man what He has given as God. His territorial right was therefore limited, and so is that of His Vicar.

As for the universal arbitration of the Pontiff, which is quite a distinct question, there have been signs that such an event is possible, and nothing more desirable can be conceived for the peace of mankind.

THE PAPACY, THE WORLD, AND THE REVOLUTION.

The Papacy as it presents itself to the world is the greatest human fact. The genius of man unassisted by Faith, in presence of this fact, has dictated lines which rise almost to the beauty of Biblical poetry and prophetic language. Statesmen of various creeds, familiar with the Government of nations, have surveyed the fact without reference to right and have said: that is well done, that is a necessity; a universal Church spread among the nations cannot be subject to any one of them, therefore its Chief authority must be free.

We also, dear brethren, conclude to the necessity of the Pope's freedom from his universal rule, but we rest that spiritual rule on a Divine institution. I have introduced this argument when treating of Christ's Kingship as a social necessity. It is the familiar theme of eloquent preachers and able Catholic writers. My business has been to endeavor to show you that besides this inferential proof of the necessity of the Pope's temporal power there is contained in Holy Scripture a positive declaration and a Divine vindication of the Pontiff's Kingly character and Princely freedom.

You will conclude then that the constant and luminous central fact of Church history, the temporal Sovereignty enjoyed by the successors of Peter, is not merely the outcome of the good will of Christian nations, nor a provisional state to be succeeded by some more enlightened agreement with rulers of the nineteenth century, but that it is indeed the use, exercise, and actuation of a Divinely bestowed right and power, which Christ also vindicates from age to age.

Christ waived His own rights as King so far as was compatible with His office of Divine teacher and Founder of the Church, but it was to secure the peaceable exercise of the same rights in His representative on earth. He would not have miraculously vindicated and upheld the Princely right of His Vicar unless He had intended such right to be exercised for the freedom of His church in the midst of a strife-loving world.

I alluded in the beginning of this lecture to the present state of the Pontiff. He is in the hands of the worst enemy that has appeared since the world was ruled by the heathen. It is the spirit of national apostasy or the revolution. Men have cast off the yoke of religion and personal authority from their new society. They are driven by the fever of a godless nationalism, wherein they imagine to secure worldly greatness. The evil reaches its climax in the secret hatred of revealed Religion, and of the Pontiff its Chief exponent and Divine foundation. This hatred is embodied and energizing in dark societies, which drive men unconsciously against the Church and against the Pontiff. It is the rebellion of men who hate God, and would prefer any rule rather than His. It is a repetition of history. "We have no King but Cæsar," says the revolted nation. We will own no authority but that which is secular, we will salute no symbol but that of independence.

And thus the Italian revolution, like the Apostasy elsewhere, has been steadily doing the work of the evil one. Short of personal violence to the Pope, which would not be safe for the nation, the revolution has undone the work of God, the civil Principedom, respected in all Christian ages.

Not a remnant is left to Leo of the patrimony of St. Peter. He enjoys the independence of his palace as any important subject might in a civilized country. But, if I mistake not, his Sovereignty is in nowise acknowledged, but in every way violated and insulted. Violated and insulted by foreign swords at his very gates, violated and insulted by the intrusion of foreign courts of justice, violated and insulted by a foreign coin and a foreign stamp, violated and insulted by the perilous prospect of being shut out from communication with the rest of the world should the usurper engage in hostilities with other earthly powers: in one word, violated and insulted by the sacrilegious occupation of a deluded Prince. Your duty

is prayer. The duty of constitutional agitation is going on elsewhere. But we may rest assured as regards the event.

The sceptre of Juda was led into Captivity of old, dear brethren, but it returned to its appointed realm. So will the Pontiff's everlasting right be hailed again in the restored Patrimony of St. Peter. Amen.

REV. C. F. P. COLLINGRIDGE.

“GLOBE REVIEW” CRITICS AND TEMPORAL POWER.

“Fallis aut falleris, sive caluminando iis quae non dico, sive non intelligendo, vel potius non legendo ea quae dixi.” (St. Augustin. Lib. VI. contra Julianum, cap. 12.)

“You err or would err, either by calumniating in those things which I do not say, or by not understanding, or rather by not reading those which I have said.”

Some have drawn hasty conclusions relative to the position of the *GLOBE REVIEW* in the March issue. These may be summed up in the following: “The position which he (Editor) takes in the current number (*GLOBE REVIEW*, March, 1901, No. 41), on the Roman question, is diametrically opposed to the teaching of the Papacy,” etc. (*A. P. THE REVIEW*, No. 2, page 25, St. Louis, April 4, 1901.)

This oracular dictum together with its recommendation of the *GLOBE* to the prayers of the faithful is counter to the principle laid down by the great St. Augustine in his controversy with Julian. This and other critics blunder and in fact lie either by misrepresenting, or caluminating what the *GLOBE REVIEW* did actually say, or by not understanding or even doing it the natural act of justice, by reading what the *GLOBE* did say. And as to the language used by the *GLOBE REVIEW* to characterize the recrudescence of the Roman question in a New York Catholic magazine, as also in a secular Review, it may be replied, in the words of a Mexican proverb, “No word is ill-spoken, if it is not ill understood.” To, however, prevent all further special pleading and casuistical attorneyism of this

and other critics, and their reading into the position of the *GLOBE REVIEW*, their own conclusions, since they will insist upon holding a "funeral," permit the "corpse" to say a word in his own behalf, that thus the psychological state of his mind when the offending article was written may be more fully known.

The animadversions of the *GLOBE* were evidently made in the light of recent developments of the political world. The United States of America, by reason of the outcome of the Spanish-American war,—the acquisition of the Philippine Archipelago, and the irretrievable defeat of, and expulsion of the last of the Latin nations from this Western Hemisphere, has become an Imperial nation,—a world power, and whose good opinion and friendly interest even Rome itself was now, at length, ambitious of winning. Hitherto the United States, though most important,—in its own estimation,—was not recognized as much of a factor, and especially in Rome's policy, was not seriously taken into account; its ecclesiastical interests were under jurisdiction of Rome's department of the Interior, not to say the Propaganda, and the Church of the United States was put down as "*In partibus infedelium*," as it were, a pioneer, a missionary country, *à la* China, or something else of the sort. At least this was the assumption, it would appear, of the ecclesiastico-Imperialist neo-converts to the Roman question.

Now this assumption, confessedly was too much. The American public has time and again read of Pope Leo's oft-declared affection for the United States and its Constitution; but a couple of years ago he formally warned American Catholics of the dangers then threatening, and did so, as he solemnly declared in an Encyclical, as a "*Test of his benevolence*," "*Testem benevolentiae*," for the United States; and not an American prelate has gone to Rome the past twenty or more years who has not said, on his arrival home, that the Holy Father had made close inquiries and declared his highest esteem for America, its institutions, and was influenced much by them; and moreover, as is of record, that his predecessor, Pius IX., of grateful memory, said, on an historic occasion, "Nowhere am I so much Pope as in the United States of America." To be now told, constructively, that these attesta-

tions of friendship were but policy on the part of Rome, that despite them, Rome has hitherto ignored, in her movements, the United States,—that was too much. The GLOBE REVIEW did perhaps, verbally (not in faith or principle) speak a little “radically.” Be it said “radically,” but it was nevertheless, advisedly “radically.”

Just to think of it! The Holy Father has, despite all these former assurances, at length had his eyes opened; far-seeing statesman as he admittedly is, he has won over to the belief that the now mighty Imperial Republic of the United States has grown to be a world power, and that the nations of Europe must hereafter reckon with, and therefore the United States, as a result of the Spanish-American war, which the Holy Father did all that he could, by the way, to abort, has now become a possible factor in the restoration of the long-lost Temporal Power. The friendly feeling of the now Imperial America must be won at any cost! And what is cost? “Americanism” and all that condemnation of a few years ago, the Roman Curia, it is alleged, has last year declared “a closed incident,”—don’t mention it! A new manifestation of good will, notwithstanding the “*Testem benevolentiae*,” of 1899, must be given. Imperial America’s representative prelate, his Holiness himself, no less a one, will create an audience for, on his own “Patron-fest dag,” and in his own Memorial Church of St. Joachim, before the Cardinals and Rome’s great ones, will the assurance of Imperial America’s sympathy for the Holy Father, and his struggle for the right and claims of sovereignty be announced in burning words to the audience thus created! Finally, to this same representative of now Imperial America, a classic Latin treatment of the Roman question, for publication in American newspapers or magazines, is given, and duly commissioned, he enlightens or is to enlighten the Catholics of America. And this, too, though some of us distinctly remember that their strong convictions on the Roman question have, on more than one occasion, had to be muzzled.

Now this may do,—be good enough,—in comedy. But it proceeds on an assumption that fully seven millions of American voters are opposed to, and an assumption that has not been as yet determined by the Supreme Court of the United States.

Certainly not by the people of the United States has Imperialism been accepted.

And even though the Supreme Court has handed down a decision in part, yet it was by a divided Court, a slender majority of one; and in the main case, that of the Philippine Island issues, the Court was so hopelessly divided, no decision could be rendered at the last session. It is fair to say, that the sentiment of the country will reverse the part of the decision already rendered. An assumption in religious matters, based on a political status, having such a divided house against it, cannot be denounced too strongly. Moreover, while the actual position of the Holy Father and the Papacy itself are objects of profound solicitude throughout the Catholic world, and not less here in the United States than in other countries, near or far, the *GLOBE REVIEW*, in common with Catholics and all other American citizens, has a profound antipathy to any union of the spiritual and temporal power in an individual or a legislature,—to any union of Church and State. And the assumption, above described, evidently offended in this particular; and in assuming that America was now Imperial, that it had changed upon this feeling of antipathy to the union of Church and State, the *GLOBE REVIEW* animadverted thereon somewhat objurgatorily, perhaps. The Supreme Pontiff, and American law and prestige are too sacred to be thus made the characters of an intrigue, a comedy of, or rather a travesty which savors of “opera-bouffe.”

It was on this high plane from which the *GLOBE REVIEW* looked upon this recrudescence of the “Roman Question.” Its sense of religion and propriety felt hurt. There was nothing of the personal in its strictures. Certainly not against the Archbishop of St. Paul. As stated last year (No. 40, page 395), “We have nothing to take back from our previous utterances in regard to Archbishop Ireland. . . . We admire the pluck of these men (Archbishops Ireland and Keane), and in many phases of their so-called progressive reform of some of the methods of Roman Catholicism we have always agreed with them; have originated and advocated schemes of reform in this REVIEW, which are quite in the line of their notions, of shaping the methods not dogmas of the Church to modern civilization. . . . If they show signs of actual Christ-

like truthfulness, modesty or humanity, the GLOBE will be among the first to sing their praises."

The GLOBE REVIEW was pleased to learn, therefore, that there was a Cardinal's hat looming up in the horizon for the Archbishop of St. Paul—he was logically in line of promotion,—if the foregoing had a basis of fact; and the ex-Rector of the Catholic University, too, the GLOBE REVIEW was pleased to see restored to position in the United States; that the former should be entrusted by Cardinal Rompolla with the publication of an article on the "Roman Question" in hope of enlisting the attention, sympathy and influence of American public opinion in securing for the Holy Father the power to act freely within the Church, and be master of his own household, was also a pleasing bit of news to the GLOBE REVIEW. When the translation of the article appeared in the December number of the "Catholic World Magazine," the GLOBE REVIEW was again pleased to see this "feather in the cap" of the good Paulist Fathers, the much, but innocently condemned Apostles of that now, of course, "closed incident," "Americanism." And this pleasure reached its climax when the "North American Review," of March, gave as a leading article, "The Pope's Civil Princedom, by Most Reverend Archbishop Ireland. Though it contained no new argument, it was calculated to take the wind out of the sails and spike the guns of his ecclesiastical opponents

The Archbishop of St. Paul is *now* all right on the Roman question;—is in fact its quasi-commissioned advocate to-day in the United States; has, as we see, set even Archbishop Ryan, recently in his address at Baltimore, the duty of imitating him, in declaring for the Temporal power. He is, moreover, said to be close to the Administration in Washington, and so his utterances on the question have an unique prestige, and a kind of "coming-event-casting-their-shadows-before" significance. Some of his opponents are now hoist with their own petard. For, hitherto, the Temporal Power "liberalism" was in the way; that is all right now; and the St. Paul prelate is admittedly being considered for the Cardinalate,—if not at the April,—well at some other Consistory in the near future,—and if for no other reason, the good will of the United States, and to give a new "Testem benevolentiae" to now Imperial

America. *Salve reverentia!*—truly the American Eagle screams in the Sacred College: To what lengths is Imperialism leading us, in Church as in State!

It was in the light of such developments and accomplished facts, and the psychological state of mind supervening thereon, that the *GLOBE REVIEW* published the article and spoke as it did in the March number. A good, simple Catholic of the Editor's temperament and upbringing, and whose blissful ignorance of the human side of the Church would fill a vast library, and whose views of the Church as the Modest Bride of Christ are what they are,—being, for better or for worse, such a make-up, he could hardly have used other words than he did in his strictures upon this recrudescence of the Roman question.

One great compensatory circumstance, however, even now reconciles the *GLOBE REVIEW*. It is this, that American public sentiment, it is alleged, Rome is very desirous of cultivating and winning to its side. This is good,—especially for our priests whose general status will be much benefitted. If Rome paid more heed to the spirit of America, its liberty-loving justice and respect for law, its Constitution and spirit, the many canonical abnormalities of the epicene gender,—veritable “Americanisms,” that have been tolerated for a riotous purpose in the garden of the Sacred Canons’ fragrant exuberance,—voluntary and discretionary abuses of jurisdiction of Bishops, “*Ipso facto*” Censures, official decapitation “*Ad nutum*,”—those Courts, as it were, of Pontius Pilate, sitting “*in camera*” offering shelter of darkness and silence to every kind of wrong and injustice, etc., etc.; if Rome paid heed to American love of law and justice, she would not long permit such procedure and abuses, that shock the spirit and play sad havoc with every principle of America’s Constitution. If Rome is ambitious of America’s good will, and no doubt it is, one good result will be to put her foot firmly down upon everything contrary to the spirit and letter of America’s Constitution and laws. And should cardinalatial honors for St. Paul’s Prelate now follow in the logic of events, since it was never a matter of men or policy, but principle, with the *GLOBE REVIEW*, its Editor would on this account all the more readily accept the “*Fait accompli*,” and especially if Rome thereby

catch the American spirit and its Constitution as set forth, "the GLOBE REVIEW will be among the first to sing his praises."

Can as much be said of the critics of the REVIEW? Especially for those critics who have gone into a "conniption fit," so to say, over the March number, and read the hapless Editor out of the Catholic Church? It is safe to venture the prophecy, that in the event of the not altogether unlikely and not at all mixed good promotion of Archbishop Ireland, the St. Louis "Review" and American "Intransigenti," generally, would use language, alongside of which that used in the March issue of this REVIEW would be tame,—that is on the supposition,—they spoke at all,—for in this event it may be said of them, "Too full for utterance."

So much for extrinsic consideration; to come more directly to the intrinsic causes of the GLOBE REVIEW's strictures: The latter were occasioned by the loose, inaccurate statement of Reverend Father Moynihan of St. Paul, Minn., in the article over his signature in "Catholic World Magazine," December, 1900, on the "Pope's Temporal Power."

Father Moynihan's major premise, as the GLOBE REVIEW stated, "The Church is essentially a sovereign and complete society,"—is in its form an incomplete proposition. As the temporal power,—the matter in question, is a matter in the civil order, he must on that premise, be prepared to maintain that the Church is a sovereign and complete society *in the civil order*. Now, Father Moynihan will not maintain that proposition.

The Church, to be sure is a society, but a society which has for its immediate purpose the attainment of man's spiritual welfare,—his eternal salvation; it is a society above this world,—in the spiritual order, not in the civil order. At most it is interested in the temporal order, *indirectly, as a means to the spiritual order*.

Moreover, the Church is a "perfect society,"—in the spiritual order. It is a perfect society, in that it needs not any other society in that order upon which it depends for its existence, or for attaining its purpose. Being a perfect society, therefore, it has in its own order the essential powers of a perfect society, viz., the legislative, the administrative, the exec-

utive, the judicial and coercive powers. But all these are moral, spiritual legislative, administrative, judicial, coercive powers. The purpose of these functions is spiritual, to be used for the welfare of souls; the obligations which they directly impose are spiritual, they directly affect the soul.

All these are spiritual, and this is said advisedly. Even the coercive power, so far as "*ex jure divino*" is concerned, is only a moral, spiritual power. Cardinal Soglia sets forth at length this position in the following terms, "The opinion that the divinely-given coercive power of the Church consists in the infliction of spiritual penalties *alone*, and not in the infliction of temporal punishments, seems to me more in accord with the mildness of the Church. I am therefore of the opinion of those authorities *who deprive the Church of the temporal sword*, of that sword which slays the body or sheds blood; the Church slayeth not, but giveth life, whence the well-known formula, '*Ecclesia abhorrait a sanguine.*'"

Lacordaire also from the renowned pulpit of Notre Dame, Paris, said, "The coercive power of the Church is reduced to the right of imposing penances in the forum of conscience, and of excommunication."

Similarly with the other functions,—they are in the moral order, and by divine right the Church has the power to make laws, adjudge their scope and meaning, and administer under them within the sphere of the supernatural, the moral order to which she belongs. The State, too, is a society which has for its purpose or end the welfare of man in the *natural*,—the *temporal* order. It conserves life, liberty and happiness in the *natural* order.

The State, too, is a perfect society,—in its own order,—the temporal, in that it does not need any other society upon which to depend for its existence, and in that it possesses all the essential powers of a perfect society,—the legislative, the administrative, the judicial and the coercive. Being of the temporal order, all these are solely temporal powers. The State has no jurisdiction in spiritual matters.

So that the Church and the State are therefore two mutually independent, perfect societies in their own respective orders; thus mutually independent and perfect, they have been instituted by Divine Providence for man's welfare.

Having to do with man's welfare,—and that welfare being in the moral and in the temporal orders, there may arise certain matters partaking of both orders, viz., mixed matters. In these mixed matters which fall under the competence of both Church and State, both Church and State will recognize each other's powers, and neither will legislate nor act without consulting the other; and in a case of a conflict in a mixed matter arising from the fact that one of the two powers has usurped the right of the other, despite the foregoing principle of mutual recognition or consultation, then reason, corroborated by faith, will separate the respective domains, and will give obedience to the competent authority within the limits pertaining to it. This obedience will be to one of the two, or to both, within their respective spheres, as the case may be.

This is the bed-rock philosophy of the question. Had Father Moynihan so set forth his position, based upon such a *complete* proposition, and had he not on the contrary enunciated the unqualified, absolute proposition, in the face of these well-known philosophical principles, the GLOBE REVIEW and he would be in full accord on the question. Had he stated the complete proposition that the Church is a supreme sovereign, complete, perfect society *in the spiritual order*, all readers would at once understand clearly that the Temporal Power has no basis *in the spiritual order*,—the order to which the Church belongs; and moreover, it would immediately have been seen that the Temporal Power together with its "trap-pings," and the infliction of the death penalty, imprisonment, etc., therefore, is not *an essential* of this spiritual society,—the Church.

Considering, therefore, the foregoing extrinsic and intrinsic circumstances, which environed the writing of the article in the March number of GLOBE REVIEW, not to more than merely mention the serious condition of health of its Editor, weighing these fairly, it may justly be concluded that the GLOBE REVIEW's aphelion distance from the Sun of Orthodoxy is not so great after all; and, moreover, since its fixed law and purpose demand that it travel around the Sun of Truth and Orthodoxy in a regular, not a parabolic, hyperbolic, or other irregular orbit, like some evanescent comet or asteroid, which some of the GLOBE's critics, in their astigmatizations and strabismic

observations would have it to be, the *GLOBE REVIEW* can always be relied upon for coming, even after its alleged wanderings, around all right,—on essentials. To continue the metaphor from Calculus,—it is to be hoped that it is crime to be punished by being cast out into outer darkness or into “sheol,” if the *GLOBE REVIEW* wishes to be simply an *asymptote* to its critics’ lines of Truth;—defending and advocating the same great circle of truth as each honestly sees it, yet each preserving his own individuality,—and the longer the defense and advocacy are extended the nearer they approach; yet by reason of their individuality, no matter how far extended, they will never meet, and be lost in each other’s identity. Paradoxical as they are, *asymptotes* are a truth, as every student knows, and to be met with in the Celestial Sphere. Why should not in this mundane sphere, the *GLOBE REVIEW* and its critics be, to each other, in the sphere of Truth, “*asymptotes*”?

HUMPHREY WARD.

CHRISTIAN DEMOCRACY IN NEW ZEALAND.

The following review of a new book by Henry Demarest Lloyd, published by Doubleday, Page & Co., appeared in the Literary Supplement of the *New York Journal*, Saturday, June 8th. I have read much on the subject of late, and had intended to write an article on New Zealand democracy, but this review is so succinct, so complete, and withal so sensible, that it has seemed to me worth while to publish it in full, following it with a few comments of my own. What Leo XIII. has recently said on the subject in glittering generalities, the New Zealanders seem to have made concrete ahead of time.

The democratic novelties of New Zealand, excepting its government railroads, life insurance and the Public Trustee, date back only a few years, and are the fruits of the election of 1890. This uprising of the people was called an election, but it was in truth a revolution—just such a revolution as it is the intent of democracy an election shall be when revolution is needed.

We think of New Zealand as a new country, but the fact

is that by 1890 New Zealand was one of the oldest of modern societies in economic iniquity and sin, and in some things the oldest. * * *

By 1890 a situation had developed in the New Zealand paradise which was intolerable, to those at least who had to live in it—the New Zealand people. Its evolution in land had reached an extremer point than it has found either in the United States, or England, or even Ireland. The best acres were in the hands of monopolists, who were also absentees, and not only absentees, but absentee corporations.

It was a government of squatters, by squatters, for squatters. "Squatter" is New Zealandese for land monopolist. "Land spotters, speculators and grabbers made laws to suit themselves," says Minister McKenzie.

The little farmer, forced by unjust and deliberately contrived laws to pay his own and his rich neighbor's taxes, had to sell out his little homestead to that neighbor for what he could get. The workingman, able to get neither land nor work, had to become a tramp. The tradesman had to follow his customers, these farmers and workingmen.

The blood of the people was the vintage of the rich. There was a "bitter cry of outcast New Zealand." The roads were marched by sturdy men crowding in from the country to the cities. There were problems of strikes, unemployed in town and country, overcrowding, dear money, idle factories, stagnant markets and unjust taxation. * * *

That the turning point should have come upon the defeat of what is always referred to in Australasia as "the great strike of 1890," was certainly not to have been expected in countries so little industrial as Australia and New Zealand were then.

Discontent had so saturated the people that it needed only an initiative, and the workingmen, because organized, could give this initiative most easily. This strike was originally an affair between the steamship companies and their officers. The seamen magnanimously went in to help out the officers, and with still more magnanimity all organized labor in Australasia sympathetically made the strike universal.

The classes and masses in their modern representatives, capital and labor, looked civil war into each other's faces.

The strike ended in the complete triumph of the capitalists, because the most united, the best organized and with the clearest conception of just how much the crisis meant.

All through Australasia this defeat of labor stirred the popular feeling, in an unaccountable way, to the depths. As often seen in history after great calamities, like panic, famine or conquest, a religious revival followed this catastrophe, especially in New Zealand, but it took the form of a revival of that kind of religion we call democracy.

The issue has proved it to be a revolution, but it was not a French revolution. It was, one of its leaders said, "a substitute for a French revolution." But it was a revolution. It was not merely a change in parties; it was a change in principles and institutions that amounted to nothing less than a social right-about-face. It was a New Zealand revolution, one which without destruction passed at once to the tasks of construction. * * *

The intolerable situation of the New Zealanders was much like the intolerable situation in which Europe and America find themselves to-day, except that in one or two respects their evolution, as in land, had reached an impasse more complete than ours. They were not "scientific" students; they were not "reformers;" they were not Utopians, not altrurians—only citizens of that sober-colored continent we might call "Actualia." They were hard-working men and women, without leisure or a leisure class. * * *

This common people were stung to action by their shelter sheds, soup kitchens, relief works, bankrupt traders, tramp workingmen, evicted settlers and the exodus. * * *

Here is the record of ten years:

The policy of taxation is reversed. The general property tax on improvements, enterprise and poverty is abolished, and the taxation for national purposes of land and incomes introduced. Taxation is taken off from capital that is working and put on capital that is idle.

The small man, because he is small, is exempted, and the rich man, because rich, is made to pay more, progressively, the more land and income he has. The burden of the old property tax forced the poor men who worked their places

to sell out to the rich neighbor, who escaped taxation and grew rich by making no improvements.

The new tax is planned especially to make the rich land owner sell to his small neighbors or to the government, which will subdivide and sell to them itself. The old taxes built up monopolies; the new taxes "burst them up." To check speculation, to equalize poverty and wealth, to prevent great estates—these are some of its avowed objects. "No man now dreams," an eminent New Zealander said, "of attempting to found a great landed estate in New Zealand."

In their public works policy the people establish themselves as their own contractors. The democracy begins the reform of the sweating system, where all reform should begin, at home, by abolishing it in its own work, doing away with the contractor and the contract system, with all its evils of sub-letting and of sweating the workmen and the work.

It enters upon the practice of direct construction by the State of its own public works and direct employment, without middlemen, of its own labor. The men hired by the new regime to build railroads, bridges, public buildings, make roads, etc., are taken by preference from those citizens who need work.

In giving them work the new regime also gives them farms and homes from the public lands near by or from the private estates which it buys and cuts up for that purpose. The workingmen themselves are made their own contractors and taught, even the tramp and the casual, to work together co-operatively.

The state as an employer sees and saves for the community the economic value of the labor of the old and incompetent, the unskilled and the tramp, which the private employer lets go to waste.

By compulsory arbitration the public gets for the guidance of public opinion all the facts as to disputes between labor and capital, puts an end to strikes and lock-outs, clears its markets and its civilization of the scandals and losses of street fights between the buyers and sellers of labor, and enables both sides to make contracts without strike clauses for years ahead.

It transfers the private wars of economic enemies to a courtroom, as society had previously taken the private wars

of the barons from the field into the courtrooms. By abolishing the contractor it abolishes the sweating system in public works, and it banishes the sweater in private industry by compulsory arbitration, with its power to the minimum and maximum wage and all conditions of labor, by forbidding the employment of boys and girls without pay, by the enactment of an advanced and minute code of factory laws, by regulating the hours of women and children and so of men.

It establishes a compulsory half holiday by law for factories and shops. It forbids the employment of uneducated and physically defective children and of all half-timers. For the unemployed the nation makes itself a labor bureau. It brings them and the employers together. It reorganizes its public works and land system so as to give lands to the landless and work to the workless.

The fraud of compulsory insurance of workingmen by their employer is stopped, and the State itself insures the working people against accident. For those for whom no private employment is to be had the State provides a "State farm"—a shelter, a waiting room and a school of work and co-operation.

It carries idle men and their families to idle land, and organizes them in groups of co-operative workers, giving them shelter and providing them with every necessary tool. For the extirpation of the slums—products of speculation in land and of sweating of labor—there are the land laws and tax laws to stop speculation and the labor laws to stop sweating, and, besides, the people have empowered themselves to take land from private owners within or without city limits for suburban homes for themselves by friendly purchase or by condemnation.

Instead of paying heavy profits to middlemen, the people can divide the lands among themselves at cost, as they have done with the "resumed" farms.

The management of the railroads is changed from boards of commissioners, independent of the people, to a Minister and Parliament dependent upon the people and responsive to public needs and public opinion. The railroad policy is changed from the use of the highways as money makers for the treasury, relieving the general taxpayer at the expense

of the producer, to their use as public utilities, supplying that necessary of life—transportation—at cost.

The new policy is to lower rates, never to raise them, and to keep lowering them as profits increase. New lines are built for the people, not for the great landowners. The methods of construction are changed from private contract to co-operative work, largely by groups of unemployed, with special reference to the settlement of them and other landless people on the land.

The State takes over the management of the principal bank of the colony. It assumes the role of chief purveyor of credits to the commercial and financial interests, and so doing saves New Zealand from the panic of 1893.

The revolution of 1890 does more than follow the line of least resistance—it adopts the policy of most assistance. The commonwealth makes itself the partner of the industry of the people. The nation's railroads are used to redistribute unemployed labor, to rebuild industry shattered by calamity, to stimulate production by special rates to and from farms and factories, to give health and education to the school and factory population and the people generally by cheap excursions.

To pay for the lands taken back from the private owners, the people get cheap money on government bonds in London, and to equalize themselves with competitors nearer the world's markets and to emancipate themselves from the usurer the producers of New Zealand give themselves cheap money through the Advances to Settlers Act.

Money is borrowed in London at Treasury rates, to be loaned to the individual in New Zealand at cost, so that a single citizen of New Zealand gets his money in London at the same rate as if he were the government—as in truth he is—plus only the small cost of the operation. Instructors are sent about to teach the people co-operation in work and in industry, like dairying, and money is advanced to assist in the erection of creameries.

Bonuses are given for the development of new processes. Patents are bought up, to be opened to the people at cost. Millions are spent on water races and roads to foster mining. The government gives free cold storage at the seacoast and preparation for shipment of products to be exported.

Women are enfranchised, and legislation for "one man, one vote," enfranchises men, too, and puts an end to the abuses of plural voting in Parliamentary and municipal elections. On election day one can see the baby carriage standing in front of the polls while the father and mother go in and vote—against each other if they choose.

Last of all, pensions are given to the aged poor.

And this fraternalism pays. In reducing railroad rates to the people as profits increase, the government increases its profits faster than it reduces rates. The country is prosperous in every department—revenue, manufactures, commerce, agriculture.

Perhaps this is "socialism." Whatever we call it, it is a fact and a success. With the help of policemen and polite society we are keeping socialism out of our streets and parlors, but we do not seem to be able to keep it out of our governments.

Has New Zealand shot its last bolt? Is its armory empty and its energy spent? No, if we can trust the recent complete victory of the progressive party in the election of 1899, the temper of the people as shown in conversation and the outspoken utterances of their statesmen. Here are some of the definite measures which have been publicly favored by leaders now active in New Zealand affairs:

State fire insurance, further democratization of transportation by the zone system of rates, nationalization of steamship lines, nationalization of the coal mines, complete nationalization of the land, assumption by the government of the business of mining and selling coal, increase of the land and income taxes for the further equalization of rich and poor, removal of tariff taxation on the necessities of life, establishment of government offices where "cheap law" can be served out to the people, regulation of rents for the protection of tenants from political pressure by landlords, extension of the purchase and sub-division of the large estates so that all the people may have land.

State banking to give the people the ownership and administration of the machinery of commercial and financial credit, doing for the business class what the State with its

advances to settlers does for the farmers, tradesmen and workmen.

The nationalization of the news service.

The New Zealand idea is the opposite of that of some theoretical creators of society, that the rich are to become richer and the poor poorer, until the whole population has been sifted into brutes of money and brutes of misery, who will then fight out the social question to the death.

New Zealand leads in the actual movement now going on in the other direction—the aggrandizement of the middle class. The middle class is not to be exterminated, but is to absorb all the other classes. The world-wide abolition of slavery, the gradual disappearance of absolute political power, the displacement of the individual captains of industry by corporations with multitudes of stockholders, are all illustrations of this tendency. * * *

One hears little sectarian socialism talked, but is everywhere made aware that the people of all parties are moving steadily towards this fixed purpose: They mean to mould their institutions of taxation, land tenure, public ownership, etc., so that there shall never develop among them those “social pests,” the millionaire and the pauper.

The New Zealand policy is a deliberate exploitation of both capitalists and proletariat by the middle class, which means to be itself “the fittest that survives.” The capitalists are taxed progressively, and the proletarian is given land and labor that he may also become a capitalist and be taxed. * * *

The New Zealanders are not in any sense extraordinary. There is only one remarkable thing about them, and that is an accident. They are the most compact and homogenous, the most equal and manageable democracy in the world. This is luck—not intention, but circumstance. * * *

“Let us pauperize you now and we will let you democratize us by and by,” the monopolists are saying to the people of the world. To become reformers we are all to become proletarians, who have never reformed anybody, not even themselves. Starving men may fight for a bone, but never for liberty. The New Zealanders think that the best way to become free is to remain free.”

If all the statements of facts in the foregoing article and

the book under review could be accepted as facts honestly and clearly stated, then we should have to conclude that this newest England in Australasia had solved the economic and social problem of the ages; that the American and French revolutions had not been fought in vain; that the democracy dreamed of in those bloody episodes of history was at last realized in a far distant colony of Great Britain; and that, in fact, a practical and concrete realization, in a national way, of the ideal brotherhood of the New Testament, wherein they had all things in common, and every man considered and wrought for the welfare of his brother as well as his own, had come among us to stay, and that after a little, the selfish and robber rule of the oligarchs would cease, and that the millennium was right in our midst, at our doors, embracing us with its laws and conditions of beneficence, and the very love of God.

Alas, however, writers on almost every phase of reform, practical, economic, social, scientific, and even theological, are so prone, often unconsciously, to state a half truth as a whole truth, to omit the limiting and conditioning circumstances and to conclude that a mere experiment which partially succeeded for an hour is an established fact and condition of society, that one has to hold one's breath and wait, before concluding that a mere handful of British subjects, in a far-off colony in the wilds of darkest Australasia, have so far outdone and outmarched their intrepid brethren in all nations of the world.

For two years or more I have been watching these reports from New Zealand. Time and again I have intended to ask some of the prominent ecclesiastic and other subscribers to the *GLOBE* in New Zealand, to write an article for me, giving their carefully digested views of the case, but a *Quarterly* is always slow—lets others take the initiative—and for the last three or four years, perhaps, I have been abnormally slow. Still, a movement of the kind here reviewed, is of such profound and far-reaching importance to mankind that, if it has the elements of abiding success in it, we are all sure to hear of it sooner or later and, in fact, to welcome it with open arms.

Many hundreds of economic movements have been evolved out of our modern conflicts between labor and capital, and

the classes and the masses generally—co-operation, profit-sharing, trades Unions, single taxism—all looking to the same end, viz., the establishment of some conditions whereby the selfish aggrandizement of the rich and the would-be rich should yield to more human ideas of brotherhood and a fraternity of interest throughout the world.

Every man who has thought at all on the matter, knows that a reform is needed in every civilization under the sun. China, according to the recent teachings of her minister at Washington, has been practising for centuries what our western, christian civilization is only now dreaming of and reaching after; but this much we may conclude, that the masses having here and there plucked the crown from the monarch's head, and even taken the head itself, and again, having here and there taught the proud and padded and spoiled aristocracy of the nations that they have really no rights that the masses may not and ought not to share; having, in a word, learned their power and asserted it, the time is not far distant when, in all the nations of European and American civilization, these same masses will teach the newer aristocracy of our times the palpable lesson of the Gospel of Christ, that in commerce, as well as in prayer meeting, men should, and, by the Eternal, shall do unto others as they would that others should do unto them.

Some of us have held and taught that the general condition of what by the blessing of the pope we may call Christian democracy, could only be brought about by the conversion of individual souls to the truth of Christ and by their adherence thereto. We are still inclined to that opinion, but the age is a fast one, and if the church lags it will fall in the race, and the devil himself take up the work of needed reform.

At all events, may it come on the wings of the new century, and stay till men have learned that God reigns, and that only justice and charity can hold among the children of men.

WILLIAM HENRY THORNE.

HOME RULE IN THE MIDDLE AGES.

One of the most remarkable discoveries of modern historical science is the all but universal prevalence of the popular self-government, which a generation or two ago was looked upon as one of the results of modern progress, and supposed to have been but of sporadic and transient occurrence in past ages and remote lands. The Greco-Latin, Teutonic, Slavonic, Hindu and Chinese races, to say nothing of others, are now known to have been made up, at an early period of their existence, of self-governing communities, and these have survived in a high degree of perfection, even at the present time, in such unexpected places as northern Spain, and the Chinese and Russian empires.

Special attention has been given to the ancient popular institutions of the Teutonic peoples. It appears that the Germans, when they first appeared in history, were governed by laws made in a public meeting and administered by magistrates elected by the whole people. Their territory was divided into self-governing communities corresponding to the English hundred or the American county; and within the limits of these there were to be found many communes and villages which regulated their own affairs in their own way.

After the conquest of England by the Saxons, Angles and Jutes, we find these transplanted Teutons divided into *athe-lings*, or nobles, *ceorls* or freeman, *laet* or serfs and *theows* or thralls. The thralls were either prisoners of war who had chosen servitude to death, criminals who had been reduced to this condition by a judicial sentence. Those thralls who were hired out to persons other than their own masters were known as *esnes*. The *laets* or serfs were far from being slaves in the modern sense of the word, as they were simply tenants who paid their rent in labor. In the Middle Ages, under the influence of the Church, thralldom was utterly abolished before the end of the twelfth century, and the condition or serfdom or *villeinage*, as it came to be called, had pretty well died out before the close of the reign of Edward III. (1377).

At the beginning of the fourteenth century the English peasantry were divided into three general classes: free tenants, customary tenants and cottagers. The free tenants, or freeholders, held their land either by knight's service (paying their rent in military aid), or by free socage (payment of rent in money or other honorable non-military service). The customary tenants held their lands by villein socage (or fixed services of an inferior grade, such as tilling the land of the lord for a given number of days). The cottagers held by a similar tenure, but instead of a farm, often possessed merely a cottage with its garden. To these three classes correspond the freehold, customary copyhold and base copyhold of the modern English land tenure.

Professor William Francis Allen, in a series of monographs embodying the result of a careful study of this subject extending through a number of years, has demonstrated that the free tenants were the descendants of the serfs of the Anglo-Saxon time, while the customary tenants or villeins represent the ancient free village community, and the cottagers sprang partly from the emancipated thralls or slaves, and partly from villeins who through misfortune or improvidence had lost their lands. Professor Allen's conclusions are confirmed in many particulars by the independent research of Nasse, recorded in his work on "The Agricultural Community of the Middle Ages."

The customary tenants were the class known in law as *villeins-regardant*, that is, praedial serfs, attached to the soil; while the cottagers were the *villeins-in-gross* or personal serfs, attached to the persons of their lords.

A curious difference of opinion has arisen regarding the changes in the condition of the main body of the peasantry (or villeins-regardant) during the Middle Ages. Frederick Seeböhm, having ("English Village Communities," 1883) traced the history of villeinage, by means of authentic contemporary documents, as far back as the eighth century, testifies that the villeins suffered under heavier burdens at that date than at any subsequent time, and that, in fact, their lot was steadily ameliorated throughout the whole period covered by the date thus far available. Professor Allen ("Village Community and Serfdom in England," *op. cit.*, pp. 243-6)

challenges his interpretation of the documents on the ground that "the obligations, so far as these are specifically enumerated, are much more numerous and burdensome at the later period [thirteenth century] than at the former." In this case Professor Allen seems to have let his zeal for a favorite theory (the identity of the customary tenants with the *ceorls* of Anglo-Saxon times) warp his usually well-balanced judgment. He admits that "at the earlier date we find, in addition to the specific obligations, such general and indefinite ones as 'to work as the work requires' and 'every week do what work they are bid'"; and every unbiased student must agree with Mr. Seebohm that "in such general and unlimited obligations as these consists the essence of servitude."

Professor Allen admits that after the accession of Edward I. the history of the villein class is one of progress and not of degradation (p. 344), but he claims that a process of deterioration in social conditions had taken place, which at that epoch had reached its lowest point.

The temptation to put this interpretation upon the documents arises from the apparent difficulty of justifying the claim that the villeins were the mediæval representatives of the supposed free village communities of ancient times, in face of the admission that within the whole period of their known history their condition has been steadily improving. If the great body of freemen became serfs and then in course of time became freemen again, it is evident that there must have been a process of degradation followed by a process of uplifting; and it would greatly strengthen Professor Allen's thesis if the turning point could really be placed, as he has striven to place it, several centuries within the period covered by the documentary evidence.

But the thesis does not need any such support. The bulk of the rural population of England were *ceorls* in the Anglo-Saxon times and villeins in the Middle Ages; and the evidence that these two names refer, generally speaking, to one and the same class at different stages of its history has been recognized as entirely satisfactory by the most competent specialists in this domain.

Professor Allen has fallen into the common error of exaggerating the hardships of villeinage. The transition of the

English peasantry from the nominal freedom of the Saxon period to the nominal "serfdom" of the Norman period was not altogether to their advantage. The word *ceorl* or *churl* had signified simply a "man"—an ordinary freeman, as distinguished from the serfs and thralls on the one hand and the nobles and chiefs on the other. So, too, the word *villein* had the equally inoffensive meaning of "villager," from the Latin *villa* (*vicus*) and the English *vill*. To say that the *churl* became a *villein* is as much to say that the man became a citizen. The fact that this main body of the peasantry were in the Middle Ages under obligations to render certain services to their feudal superiors does not necessarily indicate any change for the worse in their condition. At the time of the Saxon conquest the people had to yield personal service and attendance to their chiefs, and the process of feudalization implied little more than a transfer of their allegiance from a higher and remoter to a lower and nearer lord, with a growing definiteness in the delimitation of the reciprocal obligations of master and man.

The relative condition of the *villein* was in most respects superior to that of the average tenant farmer in most parts of Europe and America at the present day. When it is remembered that the services to which the *villein* was bound took the place both of rent and of the whole body of national and local taxes, they will be acknowledged to have been, even at their worst, very moderate measured by present-day standards. Moreover, it is evident that rent payable in labor and products must under ordinary circumstances be far less onerous than a corresponding money-rent; for it decreases proportionately the labor, anxiety and expense of finding a market and effecting a sale. The lord of the manor fulfilled many essential functions in the community. He rendered political services as president of the local government and as one of the representatives of the local interests in the hundred-moot, and perhaps in the shire-moot and even the National Council or Parliament. His judicial duties were of no little importance; and in the early days of feudalism his civil and military protection were of incalculable value to the peace-loving and industrious element within the limits of his jurisdiction. The *villein* certainly received, as a rule, far more than a

just equivalent for all the feudal services to which he was legally bound.

It is more than doubtful whether the ceorls as a class had possessed at any period in their history that kind of (theoretically) unrestricted individual ownership with which we are familiar here in the United States. When the Teutonic race first appears in history the lands in its possession were occupied in rotation by the various family groups to which they were temporarily assigned by the magistrates. Even the intermediate condition of tribal communism is, in its case, simply a plausible hypothesis. If the ownership of the land had never ceased to be vested in the community at large, it was but just, when it was finally allotted in severalty, to be used, not for public needs but for private gain, for those who received it to be required to render some sort of an equivalent, in service or products, to those who, as their immediate political and economic superiors, were, so far as they were concerned, the representatives of the whole body-politic. It is evident that, in this hypothesis, the villein, nominally the servant or serf of his lord, had in many respects much larger prerogatives than the churl or freeman of the Saxon times, disdaining labor, needed no land, or shared that of his chief, and had, in any case, to be at his beck and call.

If it be held that any considerable portion of the ceorls were the absolute owners of their own lands in the Anglo-Saxon times, it can still be maintained that their condition was bettered rather than the reverse in the Middle Ages. All the advantages which the followers of Henry George anticipate from the nationalization of land would have been realized, together with many others, by the English peasantry in exchanging an allodial for a feudal tenure. Here in the United States, where *allodium* holds exclusive sway, there is no limit to the possible burdens which, under existing circumstances, may be placed upon any citizen possessed of property of any kind. Our farming classes would be immensely relieved if, for the whole body of taxes, direct and indirect, to which they are now subjected, there could be substituted certain fixed services, payable in labor and the products of their lands, such as the villeins of Great Britain were obliged to do in the latter part of the feudal period.

There were but two features of villeinage which in the slightest degree justify the treating of it as a servile condition. The first of these was the general obligation, above referred to, of assisting the lord of the manor whenever one's services were needed or called for. Professor Allen, for the sake of his argument, tries in the following fashion to take away the force of this feature of the feudal contract. "As to the phrase in question—to do 'every week what work they are bid'—it is best explained as a general authority to call upon them when there was need, with the understanding that no unreasonable demands should be imposed upon them. In this respect this obligation resembles the feudal aids and tallages, which were also levied at discretion, but were understood to be only occasional, and implied nothing servile in the relation. * * * It may have been the case, too, that such obligations as these were not universal, but peculiar to such and such an estate." But the fact remains that in the cases known to us from existing documents thus far studied, the feudal lords had the right, in the early part of the feudal period, to call upon their villeins for any service they needed, over and above those expressly stipulated between them; which indefinite assistance was soon replaced by an additional number of clearly specified services. The evidence goes to show, therefore, that between the tenth and thirteenth centuries the villeins passed out of a state of economic subjection more or less complete to the will of their lords, into a state of practical independence—that is to say, one in which they were obliged to no duties except those distinctly specified in the contracts under which they held their lands.

It must be explained that the aids and tailings to which Professor Allen referred were not, for any length of time, compulsory and indefinite exactions. The *aids* were at first voluntary gifts from the vassals to their lords, and when they became more or less compulsory they were limited by Magna Charta to three special occasions. They could be demanded only for the purpose of ransoming the lord when a prisoner, paying the expenses of the lord's eldest son when made a knight and those of the lord's eldest daughter on the occasion of her marriage. *Tailage* or *tallage* was a tax levied by

the king, not on all his subjects, but only on the crown tenantry (chiefly townspeople, who were obliged to no such regular services as those incumbent on the rural tenants), for the purpose of paying the expenses of a military expedition actually on hand. Tailage was levied, on the non-military tenants, on those occasions only when the scutage, or money equivalent for military services, was required from those non-combatants holding under a knight's fee. Even these war-taxes, at least after the year 1297, could not be levied without the consent of Parliament.

It was not, however, in the services rendered that the burden of the supposed "serfdom" of the villeins consisted, but in the prohibition of a permanent change of residence. The great body of the English peasantry (churls, customary tenants), the class which we have thus far had under consideration, were *villeins-regardant*, that is to say, they were not at liberty to surrender their holdings. Even this limitation was more in theory than in practice, as it was not altogether impossible to sell their "tenements" or tenant-rights to others who, with the lands, would succeed to the annexed obligations. But considering it as an absolute obligation, it was not without great advantages. The lords and the tenants were bound to each other by mutual obligations. If the tenant could not surrender his holding, the landlord, on the other hand, could not deprive him of it. The modern American tenant is at the mercy of his landlord, and can never have the sense of security in possession which is necessary to a true home feeling. The inalienability of the tenement was to the tenantry what the law of entail was to the nobles and the landed gentry—and the latter was looked upon, not as a burden, but as a privilege. Both of these devices served to secure to each family the permanent possession of a home and estate, generation after generation; than which no greater legal guarantee of stability to the commonwealth and happiness to the individual could well be imagined. It could rarely have been the case that a villein-regardant was impelled to a change of location by an inability to make a comfortable livelihood. The holdings of this class of tenants sometimes amounted to several hundred acres of arable land, and they averaged some-

where between forty and sixty acres; besides which they enjoyed many valuable rights in common, such as the free use of pasture land, the cutting of hay in the meadows, the gathering of firewood in the lord's forests, and even certain game-privileges.

The chief objection to this contract in perpetuity between the tenant family and the lords of the soil was a sentimental rather than a practical one; the consciousness of not being free to change one's place of residence at will may well have given a certain sense of servitude altogether out of proportion to the real hardships involved. An obstinate apologist of feudalism might well reply that the tenement was held in trust for posterity, and that, while the possessor might, if he chanced to be of a restless disposition, be annoyed at being obliged to retain his holdings, his more sober-minded descendants would profit by the provision of law that had forbidden the alienation of the old family home.

But the time evidently came when public sentiment condemned even this semblance of servitude, for it was abolished long before the close of the Middle Ages. It is remarkable that Professor Allen should never have adverted to this most important change in the condition of the customary tenants during the period, in his papers on "Serfdom in England."

We have said enough to at least give a high degree of probability to the thesis that the Mediæval villeins-regardant were at no period in history in any worse condition than the tenant-farmers, and even the small farm-owners, of the present day; and that all the changes which history records, down to the Reformation-period, were in the direction of an enlargement of the liberty of the tenant.

The case is much simpler so far as the other two classes are concerned: the *socmen*, or freeholders, and the villeins-in-gross, cottages, or holders by "base" tenure.

It seems to have been only in the later years of their existence that the term villein, which properly applied to the higher class, came to be extended to the cottagers. They were comparatively few in number, and represented the real slaves of the Anglo-Saxon period, who had been enfranchised under the influence of the Church; with whom were mingled a certain number of villeins-regardant who had in some way man-

aged to squander away their property. The villeins-regardant and villeins-in-gross may be said to have corresponded respectively to the tenant-farmers and the day-laborers of the present day. It would perhaps be quite as accurate to compare the former with our agricultural proprietors and the latter with modern renters.

The villeins-regardant had, as a matter of fact, nearly all the advantages of independent ownership, besides some advantages which allodial proprietors lack; and in a similar way the lot of the villeins-in-gross was much superior to that of the modern proletariat. They were usually cottagers, with a little house and garden, which they paid for by services usually no heavier in proportion than those required from the villeins-regardant. In some cases they had large holdings, amounting to scores of acres of cultivated land. They may have been at first obliged to work at their lord's command, like a modern farm-hand; but they had, generally speaking, the rights of citizens in the community at large, and many of the privileges of membership in the family of their lord.

The condition and customs of the time were such that they were rarely over-worked, while they received many perquisites in the shape of largess and dowry, and seem to have been free to sell their labor at such times as their lord had no need of them. At their worst, they were better off than the bulk of the unskilled laborers of the present day; and long before the close of the feudal period they ceased to be obliged to any labor save the moderate services due in payment for their holdings. It is not absolutely certain that this class—though they are acknowledged to have been the nearest approach to real serfs that existed in the Middle Ages—were in any respect under heavier obligations than those which rested upon the common farmers or villeins proper, as above described. Professor Allen himself says that the only difference in their legal standing was that the villeins-in-gross had no property in their tenements—that is to say, they were obliged, like the modern tenant-at-will, to surrender their holdings whenever the lord of the manor required, and could therefore be removed from one part of the manor to another, or even from one manor to another.

But they seem in course of time to have gradually acquired

some sort of prescriptive rights to the land and buildings that they occupied, and, as above stated, their status was gradually transformed into the ordinary "base copyhold" tenure of the present day.

The freeholders were the class who, under the feudal system, held of the lord of the manor by *knight's service*, that is to say, on the condition of rendering service when called upon, or by *free socage*, that is, on the condition of rendering certain fixed services of a nature considered worthy of a freeman, as, for example, by fealty and the payment of a merely nominal money-rent.

It seems pretty well settled that those who held by this tenure were originally personal retainers of the nobles, and very frequently of servile extraction. At any rate, all are agreed that this class of persons had every right and liberty possessed by the independent property holders of the present day, or by any class of freemen, however, favored, supposed to exist in ancient times.

While the freeholders possessed special privileges, none of the classes mentioned were, under the law, without a large share of political as well as civil liberty. The freeholders composed the courts-baron, over which the lord of the manor, or his steward, presided, but in which the ultimate decision rested with the freeholders themselves.

The *tunmoot*, or town-meeting, which was the ordinary legislative and perhaps judicial tribunal in each community or township in early times, was replaced, at least wherever the lords of the manor had been granted some measure of civil and criminal jurisdiction (*e.g.*, the franchise of "sac and soc," or of "sac, soc, toll, team and infangthef"), by the court-leet, in which, however, all the inhabitants took part.

A parallel organ of local self-government was the vestry or parish-meeting, in which, in the Catholic days, all the members of the parish participated, under the presidency of the pastor and the warden.

Roughly speaking, the town, the manor and the parish were geographically coincident with each other—being the same territory considered in its political, feudal (social-economic) and ecclesiastical aspects.

There was an inconceivable variety in the local usages, cus-

toms, rights and obligations in the feudal times, but within the limits of a popular article all that can be done is to consider, as we have done, the main outlines of the situation and the general average of results.

There were many places, in which, during the Middle Ages, the people were, in the feudal phrase, "lords of their own manor," that is to say, exercised collectively the rights and privileges (or, we might say, considering the matter from a different aspect, fulfilled the duties) usually belonging to an individual lord. But everywhere the popular assembly for civil purposes, sometimes with a greater and sometimes with a less degree of administrative and judicial power, continued to exist in some form until the early part of the sixteenth century, after which time not even a shadow of the local liberties seems to have survived except in the parish meeting.

It was when the feudal system was at its height that England approached nearest to the federative system which is the truest glory of the United States. Each *hundred* (corresponding to the American county) and each *shire* or *county* (corresponding to the American State) had its own popular assembly—the *hundred-moot* and *shire-moot* respectively—and all the *manors* or *townships* into which the hundreds were divided were represented in these county and State legislatures, not only by their lords but by delegates elected by the people at large. What the *tun-moot* or the *leet-court* was to the manor, the *folk-moot* to the hundred, and the *shire-moot* to the county (State) the *Witenagemot*, national council or Parliament was to the nation.

As all these representative bodies exercised both judicial and legislative functions, the execution of the popular will seems to have been less impeded by artificial devices than it is in most countries at the present day.

MERWIN-MARIE SNELL.

DOCTOR HERRON'S APOSTOLATE OF HELL.

The following paragraph from the *Literary Digest*, of May 4th, states clearly the case here under review :

"A storm of controversy has been raging during the past few weeks, first in the Iowa papers, later in the press of New York and the East, over the life and character of Prof. George D. Herron, whose recent announcement of the formation of a 'Social Apostolate of Christian Socialism,' and initiation of a 'Social Crusade' in Chicago and New York, were followed by a suit for divorce brought against him by his wife and granted by the courts of Algona, Iowa, on the ground of 'desertion.' The facts that led up to the divorce, as printed in press despatches, may be briefly summarized as follows: Dr. Herron, now thirty-nine years old, was ordained a Congregationalist minister at the age of twenty-two, and married at that time Mary V. Everhard, of Ripon, Wis. He had by her four children, the youngest of whom is seven years old. For six years he preached in Wisconsin and Minnesota. Later he accepted a call of the First Congregational Church at Burlington, Iowa, but in 1893 he left his pulpit to fill a 'chair of applied Christianity' in Iowa College, Grinnell, created and endowed by one of his parishioners, Mrs. E. D. Rand. Mrs. Rand, with her daughter, Miss Carrie Rand, took up her residence in Grinnell, and constituted herself one of Professor Herron's most ardent supporters. For seven years he lectured regularly at Iowa College; a year ago he resigned, in a letter that elicited commendation even from papers bitterly opposed to his economic teachings, on condition that the endowment fund be left with the college. Last summer he traveled in Europe with Mrs. Rand and her daughter, returning home in October to take part in the political campaign. On March 22 last, Mrs. Herron obtained a legal separation from him, receiving a large alimony under the terms of the divorce. It is inferred that the greater part, if not all, of this alimony was paid by Miss Rand, and that Professor Herron intends to marry her."

In view of these general facts Rev. Dr. Hillis, successor to

the once famous Henry Ward Beecher, as pastor of Plymouth Church, Brooklyn, refused to eat, drink, or associate with Mr. Herron, and roundly abused him in the public press. To all of this, and much more than all this, Herron has replied once and again:

"They may crucify me at the cross, or burn me at the stake, yet I will make no answer to personal attacks upon me. I have made a vow and I will not break it."

It may not be amiss to remark in passing that if this young man had adhered with the same tenacity to his marriage vows, as he appears determined to adhere to his latest vow of silence, the vow of silence would never have been necessary; and that, in every way he seems to be too stupid, selfish and contemptible a person to be worth crucifying or burning.

The *New York Journal*, of Sunday, May 5th, published the following letter from the deserted Mrs. Herron:

"It is nonsense for those people to refuse to sit down at a dinner in Dr. Herron's honor. If they approve his views they should have no objection to dining with him. One fact in his private life should have no effect on the value of his views. Dr. Hillis several months ago expressed hearty approval of a speech of Dr. Herron's, and Dr. Herron's views have not changed since then. If it was right to approve Dr. Herron then, it is right now."

"Mrs. Herron's attention was called to a statement of Professor Parker, of the University of Iowa, in which he scored Dr. Herron very severely. 'Professor Parker is a venerable old man, who means well, and I appreciate his efforts in my behalf, but think his objections to Dr. Herron are more on account of his political views. Those Grinnell people are actuated not so much by sympathy with me, but by a desire to down Dr. Herron politically.'

"When Mrs. Herron was asked if Miss Rand, the wealthy friend and patron of Dr. Herron, was the cause of the divorce she refused to reply, but said: 'For eight years Miss Rand was as intimate in our house as if she were the sister of myself or Dr. Herron. As to a prospective marriage between Dr. Herron and Miss Rand, that is their affair.

"If the marriage takes place the public can draw its own conclusions, and if it does not, why, the same is true. Neither

Dr. Herron nor Miss Rand has a better friend in the world than myself.' ”

This is a pretty clear intimation from the deserted Mrs. Herron that she is not pining seriously for Mr. George D., and at the same time a wholesale condemnation of Mr. Hillis of Brooklyn.

On the same date and along with the deserted Mrs. Herron's letter, the *Journal* published the following letter from Ella Wheeler Wilcox, who years ago became famous as the author of a small book of verse, called “Poems of Passion,” and who of late years has developed into a sort of charlatan poet, prophet and philosopher, for the *New York Journal*:

“Divorce has become so common it has blunted the sensibilities of the public.

“I confess the news of this remarkable case did not strike me with any shock. I merely feel that the wife who accepted a consideration in cash for giving her husband his freedom must be conscious that she is driving a good bargain.

“The sooner all husbands of that order sell out their matrimonial claims, the better for all parties concerned. One must know the details of both lives, however, before forming an opinion in the matter.

“Divorce is a fire escape from a domestic hell and should not be used as a mere athletic diversion. When so used it is liable to become a continuous performance.

“If two persons cannot live together in love and peace I believe in divorce. It is more moral regarding the attitude of the public to this couple. It would be well to consult one's visiting list and study the lives of one's friends before deciding hastily.

“The ultra fashionable circles of New York regard divorce as a mere incident. A new wife or a new husband is as common to encounter in the smart set as a new gown or vehicle. The woman who sports a blond husband one year is apt to appear with a brunette the next. Styles of wives change in families with the styles of hat brims.

“When our social leaders set a fashion all circles follow it eventually. The case under consideration is but the latest, not the last. It is only a part of the general chaos of our social conditions. They will be worse before they are better.”

Verily the time has come when our young men see visions and dream dreams, and when our handmaidens,—that is, the girls of the smart set, have taken to prophecy.

Nevertheless, for a woman who is evidently without the knowledge of God, the Decalogue, or the Sermon on the Mount, and has only a sort of common-sense view of morals and religion, Mrs. Wilcox's letter is not to be despised.

The views of the editor of the *GLOBE REVIEW* on the sacredness of marriage, and the infamy and blasphemy of divorce, are so well and widely known that there is no need of emphasizing them in this instance. As the public, social, and domestic life of to-day is lived openly and in defiance of all regard for all sacred laws, I agree with the deserted Mrs. Herron that Dr. Hillis and other loud-mouthed apologists for their scatter-brained Protestant morality are inconsistent and very wide of the mark; and I have to say on all this that those who live in such glass houses would better not throw stones; rather, we might add, as covering the personnel of this case and others, the words of our Saviour, "Let him that is without sin among you cast the first stone." In a word, we do not intend to enter further into the detail of the unfortunate lives of the unfortunate people whose case has become the scandal of the world to-day; but we do propose to review briefly the system and habit of modern thought, out of which this monster of "*applied Christianity*" has sprung, and to show the shallowness and absurdity of Herron's fundamental views.

These are a few of his utterances, as published in the *Journal* of the date named:

"The right of the humblest human soul to the resources and liberty needful for living a complete and unfearing life is infinitely more sacred than the whole fabric of civilization."

"The labor of the world is essentially slave labor."

"There is not a wage-earner on the earth to-day who is not in some degree debauched in soul."

"The modern world is practically without religion."

"We all await the era-making word of infinite daring. Fires on old altars are dying out."

You do not need to eat a whole ox to determine the quality of its beef. These utterances are enough to damn the author

of them as a half-taught and half-baked modern mush-head philosopher. Tom Paine and the American Declaration of Independence protrude from every line. Along with certain half truths of a humanitarian order, there are infamous, subtle lies, that damn the man and his teachings as the utterances of a wretched charlatan. No man who had ever studied the teachings of the Old Testament or the New, with any carefulness; no man who had ever studied theology, moral or dogmatic, under competent teachers; and no man who had ever studied moral philosophy, could possibly blunder into the making of such silly and subtle absurdities. It is not "applied Christianity," but applied damnation, and sure to spread infamy as far as it has influence at all.

It is not a question of the humblest soul, or the greatest and most gifted. No souls that have ever existed, and especially the noblest souls of the human race, have ever claimed the right here named, except as that right was pursued and realized by and through the strictest adherence to, and performance of, the simplest *duties* to those moral laws and obligations that are the foundation of all liberty and all civilization. The man who begins by putting human rights before human duties, is on his way to hell. Herron has made the trip, and is now in hell.

If Mr. Herron does not like the Decalogue or the Sermon on the Mount, as starting points for social morality, let him take the dictum made famous by Carlyle's adoption of it: "Do the duty that lies nearest thee, and all other duties whatsoever will seem plain; and talk of rights and deserts!—pitch thy deserts at zero and thou hast the world under thy feet. Think that thou deservest to be hung, and it will be a pleasure to live under any circumstances. Think that thou deservest to be hung in horsehair, and it will be a pleasure to die in hemp."

All society, all civilization—and, God knows, I think no better of it than Mr. Herron,—still, I would not leap out of the frying-pan into the fire. All society, all civilization worthy the name, has been evolved by the laws of duty, and by the sacrificing, on the part of the individual, of many of his personal desires in order to safeguard society.

It is only in Darkest Africa, in fact, not even there, that

you can find the sort of liberty preached by this apostle of hell. And what comes of it? There, or in New York, simply this: The men who live as if their individual lives and their freedom were more sacred than the whole fabric of civilization, are soon in jail, where they belong; where, in fact, this man Herron belongs; and, time out of mind, it has been found that lives pitched to the social key here sounded are the enemies of the human race.

The man who concentrates vast wealth in order to control his fellowmen thereby, and enjoy his own complete and unfearing life in the bosom of luxury, is as surely an unfortunate fool as the man who follows his own social notions, like Herron, dreaming that personal freedom lies in that line. Both will awake from their dreams in hells of their own making, and no one to blame but themselves.

The beauty of life is in the sacrifices we make for those who love us,—aye, and for those who hate us. All the true prophets have preached on these heights these thousands of years. An eternal curse on the man who preaches a liberty that involves and excuses a desertion of any, even the smallest duty the Almighty has laid upon him! It is a lie, the teaching of this charlatan Herron; but, unfortunately, sixty per cent. of the world he speaks to are fools, and are likely to believe him, till a new day dawns on the earth.

"The labor of the world is essentially slave labor," is one of those half truths that carry in their utterance the fury of falsehood and of hell. Grant the bare proposition; still, all intelligent men know that the slave labor of to-day is beautiful liberty compared with the slave labor of the world three hundred or a thousand or two thousand years ago. Let Herron study some new method of carrying on the processes of evolving freedom.

"There is not a wage-earner on the earth to-day who is not in some degree debauched in soul." Here again is a half truth with a humanitarian twang, and a whole subtle falsehood in its heart. There is not any man on earth to-day who is not in some measure debauched in soul. The rich, not usually credited as wage-earners, and not included in Herron's sympathy, are more debauched in soul than the poor. The whole head is sick and the whole heart is sore. The man Herron

himself seems to be more debauched in soul than any wage-earner I have ever seen, or heard of.

"The modern world is practically without religion." Maybe, but not any more so, or as much so, as any ancient world or age of the world known to this writer. But above all you cannot teach the modern world religion by advocating a liberty that includes desertion of duty. That is the reason of irreligion—the very godliness of the damned.

Go to a kindergarten and learn the Lord's Prayer, O mouth-ing apostle of an apostolate of sacred lust, irresponsibility and a freedom that allows a man to desert wife and children. To hell with such infamy!

"We all await the era-making world of infinite daring." If my recollection serves me correctly, one Jesus of Nazareth, nearly two thousand years ago uttered such a word—too sad and too familiar to quote here. Fires on the old altars may be dying out, but they will be enkindled in the exact proportion that the followers of Jesus keep close to his heart and to those pulse beats of his martyrdom that still thrill the world. Go watch and pray, O poor fool, preacher of a social apostolate that excuses, and even preaches desertion of duty as a voice of culture, a voice of good, or a voice of anything, or being, but of the devil and hell fire.

In the next place I have to say that the best portraits published of this man Herron show him, from the standpoint of physiognomy, to be what his utterances indicate: a soft, mush-head, effeminate, half-baked, good-natured, but subtly selfish crank of the stupidest sort. There is rather a broad and smooth forehead, mild, cowlike eyes, a slobbery, loose-lipped mouth, and below all this, a fluffy, girl-of-the-period cravat or necktie—a man capable of thinking, as in fact all men are—but in no sense capable of making or holding fine and discriminating thoughts of morality or religion.

In a word, Mr. Herron is like too many Protestant ministers of these days—not men, but clergymen—who seem to think that their smattering of knowledge makes them new Christs, new prophets and leaders of their fellowmen; whereas, most of them need to be turned down and spanked, till all such conceited nonsense is driven from their make-up.

The real wrong is in the system, which, being without any

fixed standard of truth and morality, leaves every stupid young parson to wander indefinitely over all the old fields of exploded error, and puts some of us to the trouble of calling them down. In this box Mr. Hillis and Mr. Parkhurst are as bad as Herron, and all need to be taught by that true Church whose voice is the voice of God. I would lead a raid on Parkhurst, and land him in a lunatic asylum. Herron is simply a fool!

Finally, I have to say, not of Mr. Herron personally, but of all social deserters, whether in pursuit of freedom, liquor, or some other woman or man—that according to my ethic, every mother's son and daughter of them ought to be shot dead on taking the first step away from duty.

The army used to be so jealous of its honor, so exacting in its demands of loyalty, that the deserter from her ranks was everywhere tried and shot dead. The penalty of desertion in the army is death.

How infinitely more sacred and binding are the laws of social and domestic life than the laws of any mere conglomeration of fighting men. The marriage bond is the source, the fountain of whatever of pure morality we have in the world. Sneer at it, break it, by divorce or otherwise, and I can foretell the paths that break your conscience to pieces, sear it as an autumn leaf, and leave you a wreck in the maelstrom of destruction.

I would shoot on the spot the man who deserts his wife for any cause, and I would electrocute any woman who deserts her husband. Shoot the deserter, and let the deserted go *free!*

I am not speaking particularly of Mr. Herron and his deserted wife. I am speaking for all men and all women in all times. If the Herron case were brought to my notice, in all its detail, I might excuse or palliate the crime, but this is absolutely clear: That no man having taken the position that he has taken has one particle of right to open his lips again during his lifetime, as a teacher of his fellowmen. Let him put a gag in his own mouth; be silent—go to some bluff of the Missouri, dig a hole therein, creep into that hole, drag the hole in after him, and be quiet till the trump of the Judge.

ment Day shall wake all the dead—some to life eternal, and some to endless hell.

Don't teach anybody anything, Mr. Herron. You are sure to lie. It is the penalty of every soul that has deserted the duties of domestic life—male or female—and an inevitable liar cannot in any sense be a teacher of truth and of God.

After the foregoing was written, Mr. Herron and Miss Rand went through some form of mock marriage, and went to live together in the neighborhood of a small town in New Jersey. Everybody knows that the ceremony of marriage is a thing to be determined by the parties thereto. An agreement between a man and a woman to live together as husband and wife constitutes the real essence of marriage. When such agreement is followed by cohabitation, the agreement is absolutely binding, and is so held in the law courts of the United States. If the divorce secured by Mrs. Herron is valid, Herron was free in the law to marry, and his neighbors need not stick up their noses at him on that account. It is his previous act of wilful desertion that damns him, and the fact that in the face of this act he still claims to be a teacher of his fellowmen.

He is not the first man that has fallen into the error of supposing that freedom can be secured by deserting a duty. It is an old fancy, born of passion, and always ending in hell fire.

George Lewes and George Eliot tried it in England, and their friends excused them till Lewes died. But when George Eliot had an opportunity of marrying in her old days, she signed herself in the marriage register, Mary Ann Evans, *spinster*. Miss Rand may be glad to do the same thing one of these days, if she finds a real man ready to marry her, and as for the deserter Herron the devil will take good care of him.

W. H. THORNE.

THE IRISH PARLIAMENT OF 1782.

It has been said that Ireland never had a parliament, and that the parliament of 1782 was only a parody of representative government.

Now it is true that before 1782 the Irish parliament was not even in name free, and that persistent corruption by the English Government debased the nominally free Irish parliament; but it is just as base an historical falsehood to say Ireland had not a parliament, as to say England had not a parliament before 1640, or before 1689, or before 1832. It is merely a question of degree. And corruption of the English parliament under Walpole may be compared with the corruption of the Irish parliament under Lord Clare, Pitt, and Lord Castle-reagh.

The Constitution of the country was distinct from that of England. And yet the Constitution was only a form. One sees in this a reflex of the facts which the relations between the countries show—two distinct nations, and the nationality of the weaker continually oppressed or scorned or betrayed.

And so the feeling towards the parliament of 1782, as the most open recognition of nationality, is one of affection and regret, though that parliament may be severely criticised in its form and in its action. And the union is looked on with shame, and its iniquities are often laid bare, because it marked the end of that period when the Irish nationality had most fair hopes of growth and progress.

It is unnecessary to explain the exact nature of Irish parliaments, to bind our sympathy by what are called precedents of the Constitution, and so forth. Nor do we care to defend all the actions of the 1782 parliament, nor to say we think it could have continued exactly as it was.

But it is for us to emphasize that the written Constitution of Ireland had, before as well as after 1782, the reasonableness or the happy fortune to recognize the fact of the existence of the national feeling.

And, therefore, the revolution of 1782 is pleasing to look back on. And it would seem silly pedantry to disturb the halo

which surrounds the years after that revolution, and by petty cavilling to wound in one point a nation's *sentiment*—that life spirit of our existence.

"I would trust any people with the custody of its own liberty: I would trust no people with the custody of liberty other than its own."

So Gratton wrote; and believing his general statement covered the case of England and Ireland (as well he might), he strove to take "the custody of Ireland's liberty" from the British people, and he fought against the proposition "to substitute," as he says, "the British Parliament in your place, to destroy the body that restored your liberties, and to restore that body which destroyed them. Against such a proposition, were I expiring on the floor, I should beg to utter my last breath, and record my dying testimony."

Had the change in 1782 been unhappily surrounded by violence and revolutionary crime; had the leaders of the movement been less noble than they were; had the parliament after 1782 shown itself to have little desire for the good of the country; had it brought no material prosperity—though all this were so, 1782 would be an interesting study for Irishmen, and there would be set in the balance the inestimable pearl of some outward expression given to a nation's life, in accordance, too, with the historical precedent of the implicit recognition of that nation's separate existence. One need not think this precedent question is of the slightest importance. But so much for those timid souls who love to read about "from precedent to precedent."

The study of a nation's history is in this sense a thing so distinct, that we have not to say, why did it not copy this or that other nation, why will it not have such and such qualities, admirable qualities it may be, which, however, it has not?

We have to say, with Burke, that a nation is a moral essence, not dependent on a geographical, determined limit; and you cannot destroy its special nature, its aspirations, tendencies and temper, any more than you can change the nature of an individual.

It is unmeaning talk to say Ireland has not ever lived fully as a nation. No more did Holland for many years, no more did America, until the longing for a distant life urged the colonies

to put out their strength against the mother country. A nation can give expression to its real being, whether free or not. Poland has done so; Portugal did so when under Spain; and Hungary and the nations under Turkey are examples of the same living force of nationality, expressed either in nations once independent, or in those that have never been independent at all, at least under these modern conditions.

And this opposition to foreign rulers has always lived in Ireland and always will live. "Irishmen are continually complaining of England. There are apparently inalterable moral differences between the two countries. What one likes the other dislikes. They are scarcely ever in accord about anything. Moreover, the Irish, however they may differ among themselves, have many sympathies in common: they generally glory in the name of Ireland; most of them are disposed to grumble at having all effectual control of their own domestic affairs taken from them, and dislike to be governed by another community, whether it governs well or ill, whether it be well-intentioned or ill-intentioned. The desire of national freedom and the hope of it never left the national heart. It rises to patriotism: it sinks to rowdyism. But it is nearly always there—a vehement, deep-seated, widespread, apparently indestructible national instinct, underlying every agitation, outliving every concession, flashing in the eye, flushing in the cheek of most Irishmen and women, rich and poor, educated and ignorant, Catholic and Protestant, of Celtic descent and of Saxon."

I say we ought to suffer much material prosperity to be lost—for a time or permanently—if our spirits are really fed;

"We live by admiration, hope and love."

But as a matter of fact, this parliament of 1782 was not only more just than the British parliament—towards the Catholics—but "legislative independence here did produce happiness and prosperity." And "tell me," said O'Connell, speaking in 1840, "any country that ever yet failed to become prosperous that she became independent. I challenged you before to do it, and now repeat the challenge. The knowledge derived from history, ancient lore, and recent recollection

must establish the *fact*. No country ever yet shook off a foreign yoke that it did not advance in prosperity. Holland with its wet ditches and half-dried dikes, with the sea perpetually struggling against her very existence, and with the power of Spain thundering upon her, asserted her right to civil and religious liberty; and prosperity like to hers was not known in Europe. Belgium threw off the yoke of Holland, and has since risen to a state of prosperity to be envied by many countries, and only to be equalled by what Ireland could be if she had an independent legislature. Am I not entitled to adduce this as a proof of the value of an independent legislature? Is not the value of it proved by the benefit it has already done to this country from the year 1782 up to the passing of the act of Union?"

It is only in a degree that we can compare countries; but the whole weight of contemporary opinion was for the 1782 parliament in this respect; and all that Pitt could say was this—these are his very words—"As Ireland was so prosperous under her own parliament, we can calculate that the amount of that prosperity will be trebled under a British legislature." What a mockery does the politician's "calculation" now seem.

English capital was to come after the Union. But it never came. In years of dull submission to the foreign government, during constitutional agitation, or when nobly fighting to be free—under all conditions, the Union born in perjury and fraud has shown a life which is a fit growth downward from that birth of shame.

Far be it from us to hint that even had the Union brought material success, there would have been one whit the less reason for fighting for the nation—had the national sentiment lived; as it actually has, in our time of poverty and tribulation.

The same vain hopes, of the worship of "the dirty gods" bringing gain to their worshippers, were held, if we look on to 1860.

O'Connell said the Scotch Union for forty years brought nothing but ill-success materially. "Oh," said his opponents, "a good time truly it is *now* to bring up that word, when our forty years have passed, and we stand on the threshold of the morning of prosperity."

They were indeed standing in the morn of a day, one cold and threatening, whose bleak gloom was to darken, till at the night, the winds of the dying storm were wailing round desolate homes and a heartbroken nation; and the exiles had been swept from the land.

Any one who can read the story of those awful years without profound emotion, let others fear for his nobility of manhood; and the man who does not see in them the direct result of evil laws, and a country's resources reflected, as they were not once,—that man has either not wit enough to judge of what he sees, or he is blinded by his unfortunate prejudice.

But, indeed, neither can the spirit within most "Unionists" be moved by such things, nor the intellect aroused; for they know nothing about them.

That ignorance of Irish history is almost a *sine qua non* for the expression of strong opinions in favor of the Union.

Let me then add the testimony of contemporaries to the material good done by the 1782 independence. Pitt has been quoted. And even his testimony is forthcoming. We had indeed passed from the positive to the comparative, he says; let us go on to the superlative. Well, we prefer to retrace the path he led, which has led us down again to the degree positive.

Pitt said the independent legislature brought prosperity. We all know it did.

The Union, he said, would bring much more. Let the one hundred years since make answer.

And *if* it is said that efforts for independence have frustrated the well-disposed Union, what of that? Was not the Union scheme to take count of what people it was to rule among? If it could work well, only in some other country, why apply it in Ireland? *If* Russia gave Poland chances of making more money than she had made, and yet the Poles strove for liberty, and would not use the chances, what of that?

As it happens the Parliament of '82 did not work badly. Notwithstanding its defects it worked well on the whole. Contemporary authorities are nearly unanimous on this point.

Lord Clare, who desired the Union, said in 1798: "There is not a nation on the face of the habitable globe which has advanced in cultivation, in agriculture, in manufactures, with the same rapidity in the same period." (1782-1798).

And Lord Grey (then Mr. Charles Grey) writing of Scotland in the next year, says that since 1781, when material improvement had begun in Scotland, the prosperity there had been considerable, but certainly not so great as during the same period in Ireland.

And now in that same year, 1789, hear the Irish Chancellor, Lord Plunket, describing Ireland as "a little island with a population of four or five millions of people, hardy, gallant, enthusiastic, possessed of all the means of civilization, agriculture, and commerce, well-pursued and understood; a constitution fully recognized and established; her revenues, her trade, her manufactures thriving beyond the hope or the example of any other country of her extent—within these few years advancing with a rapidity astonishing even to herself; not complaining of deficiency even in these respects, but enjoying and acknowledging her prosperity.

"She is called on to surrender them all to the control of—whom? Is it to a great and powerful continent, to whom nature intended her as an appendage—to a mighty people, totally exceeding her in all calculation of territory or population? No! but to another happy little island, placed beside her in the bosom of the Atlantic, of *little more than double her territory and population*, and possessing resources not nearly so superior to her want."

So was it once: 'tis so no more. Ah, for the change twixt now and then. Pitt himself said in his speech introducing the Union in the English parliament: "The exportation of Irish produce amounts to more than two millions and a half annually, and the exportation of British produce to Ireland amounts to one million."

Curran had truthfully declared that the Union would prove in reality to be nothing more or less than a participation in the taxation of England, without the commercial advantage or civil liberty; and he had foreboded that the Irish members, sleeping in their cellars, under the manager of English corruption, would never more thrive of the duties they owed their country.

Curran's prophecy was verified, and Grattan, too, is said with prophetic looking forward, to have seen these one hundred mean ones, these representatives of Ireland, successors of Cur-

ran, Grattan, Flood, and Plunket—seen them stall-fed by the bounties of the places of the English Governors, and showing off their ridiculous misery much like the fox who lost his brush.

Would that Grattan could see the last of them to-day, as waking from their inglorious slumbering, the mangers above empty, they see their very masters turn them out with scorn; and they also have received the due reward of their deeds.

At the time of the Union, Ireland owed 21 millions—England 446 millions. And by the terms of the Union England was to bear forever the burden of her large debt. The respective debts should have continued in the same proportion, had the Union been a just and equitable compact; but the Union of the shark with his prey, as the English poet Byron described it, was neither just nor equitable.

Ever since the Union, until in 1822, an Irish member, Sir John Newport—one splendidly false to his fellows—the imperial parliament has labored to raise the scale of taxation in Ireland as high as it was in England, and only relinquished the attempt when they found it was unproductive. The result, a beggared gentry and a ruined peasantry.

It would be found, as it was in some other countries, that the iron grasp of poverty had paralyzed the arm of the tax-gatherer, and limited in this instance the omnipotence of parliament.

And so Lord Lansdowne in 1822. He had, he said, on a former occasion, stated it to be his opinion that “the repeal of the taxes in Ireland would tend mainly to the revival of manufactures in that country, and to bringing it into a prosperous condition.”

And now mark these words of the noble Irish lord: “It was objected to him on that occasion, that he sought, by giving large and exclusive advantages to Ireland, to raise her up into a manufacturing country, which should make her the rival of England and Scotland. *While he disclaimed any such intention*, he feared Ireland was far indeed from any such state of prosperity.”

Have we not all heard too often that mean West Briton whine—*they fear?* At the same moment that to their country they are open traitors when England is concerned; if in-

deed they do not insult—more secretly perhaps now than of yore—what is to them, in Fitzgibbon's, Lord Clare's, words, "Our damnable country"? The tune may vary, perhaps, to "this cursed land," as I have heard a humble "loyal, and patriotic" successor of Fitzgibbonism chant it.

To this one at least it was no longer *our* land: let us be thankful he dropped that cant.

This is just what I mean by the value it is to us to hear of the 1782 legislature. Not only did it do good; but it was also the expression, though imperfect, of the *fact* of the nation's existence as a nation.

The parliament was systematically corrupted by the government—the good intentions of its best members frustrated; and the followers of Wolfe Tone thought there was no safety for the nation but in fight. So the young Irishmen thought; and so the leaders of the Fenians; and so will others think if constitutional agitation fails to-day. One would despair of a country's real faith, if when she declared her love for freedom, she refused to offer her sons' lives to win it.

But the effort of Gratton was glorious, and the lives of the men with him were noble. There was as real a national honor among them as among the rebels who fought in later times, and the poets who urged them to brave death. With Gratton, no more than with Thomas Davis, would be heard the notes of the West Briton's curses on our country. For a country which hears these sounds, and is silent, is in no healthy state; and Irishmen are ever looking onward, as others before us, to the time when they shall not dare to make themselves heard.

No more than in England, no more than in France. Here the intolerance of a nation would be rightly shown.

This is our country—to whatever extent free and independent—for Irishmen of all creeds and all classes? But the first instinct for self-preservation and for self-respect will urge us to fight; be it in an independent legislature, or in a free country, against the mean and treacherous spirits who can despise their country because she is poor, and who, ignoble sons, when their mother has been dishonored, seek safety for themselves, and look for protection from the hand of the scornful despoiler.

What, asked O'Connell, did the English Catholics obtain by their acquiescence?

Nothing; emphatically, nothing. And we shall get what Paddy calls "more of that same," if we take the advice, and lie down in quiet.

Bushe spoke to the Irish House of Commons—in words an epitome of Irish history.

"You are called upon to give up your independence, and to whom are you called to give it up? To a nation which for 600 years has treated you with uniform oppression and injustice. The treasury bench startles at the assertion—*non Meno hic sermo est*. If the treasury bench scold me, Mr. Pitt will scold *them*—it is his assertion in so many words in his speech: 'Ireland,' says he, 'has been always treated with injustice and illiberality.' 'Ireland,' says Junius, 'has been uniformly plundered and oppressed.' This is not the slander of Junius, nor the candor of Mr. Pitt—it is history.

"For centuries has the British parliament and nation kept you down, shackled your commerce and paralyzed your exertions, despised your characters, and ridiculed your pretensions to any privileges, commercial or constitutional.

"She has never conceded a point to you which she could avoid, or granted a favor which was not reluctantly distilled. They have been all wrung from her like drops of her blood; and you are not in possession of a single blessing (except those which you derive from God) that has not been either purchased or extorted by the virtue of your own parliament from the illiberality of England."

O'Connell says he had a woeful experience of forty years to show how just was Bushe's view of the Union; and after a long period we confirm his words.

We know that the Union was the denial of the right of nature to the Irish nation, from an intolerance of their prosperity, and that this measure centralized but did not unite; or rather by uniting the legislatures it further divided the nations.

It was a measure passed against fact; its maintenance is a public absurdity. A clique of governors and a rising nation is what we have to-day. Have you ever asked yourselves why all words of affection for Ireland, why all actions expressive of sensitive national pride are found on the side of rebels, why

contempt for and hatred of Ireland is the national sentiment of its rulers and its masters?

It was not always so. Under the parliament of 1782, in those that resisted English corruption, do you not find a natural spirit of union between governors and governed—the normal state of a healthy nation? What is the meaning of this speaking of “the government” in the third person; this sense that it is a power apart from ourselves? What answer do you give? But look to 1782; even amid all the meanness of the despicable attempts to influence our legislature, as there was not now reserved to England legal power over it. You find there men like Gratton and Curran and Flood, and many others, working with all the enthusiasm for a common interest with their country—their efforts for good springing from an inexhaustible fountain, from their patriotism and their love.

They were of the Protestant minority; but sectarian strife was passing away in the healthy air of freedom.

In 1782 the Irish Protestants restored their Catholic fellow countrymen to the capacity of acquiring every species of freehold property, and to the enjoyment of it, equally with Protestants. In 1792-3, the learned professions were to a certain extent opened to Catholics; the grand jury box, the magistracy, partial rank in the army, were all conceded. And greatest of all, the elective franchise was restored.

Mr. Lecky says: “It is very clear that the real obstacle to Catholic emancipation was not in Ireland but in England. Few facts in Irish history are more certain than that the Irish parliament would have carried emancipation, if Lord Fitzwilliam had remained in power, and that the recall of that nobleman was one of the chief causes of the rebellion of 1798.”

That the Irish parliament, therefore, would have become the real exponent of the people’s mind is certain. In fact, and not in name, something at least as good as the British Constitution would have been established. As it was, Gratton appealed to that constitution against the action of the British in Ireland; essentially and in detail, as it was, opposed to the freedom they hypocritically, or selfishly, praised in their own country.

Whether England and Ireland would then have been really

united, who can tell? Certainly there was more chance then of such an union than there is now. The stronger nation lets pass each opportunity offered for acting, with reason, in accordance with the facts of these two nations and existence: the hatred of the weaker will but grow more fixed.

"When I take into account," said Burrows, "at the Union time, the hostile feelings generated by this foul attempt, by bribery, by treason, and by force, to plunder a nation of its liberties in the hour of its distress, I do not hesitate to pronounce that every sentiment of affection for Great Britain will perish, if this measure pass, and that instead of uniting the nations, it will be the commencement of an era of unextinguishable animosity."

For the comfort of those who would have the law on their side, let us quote these words: "If a legislative union should be so forced upon this country against the will of its inhabitants it would be a nullity; and resistance to it would be a struggle against usurpation, and not a resistance against law. You may make it binding as a law, but you cannot make it obligatory on conscience. It will be obeyed as long as England is strong; but resistance to it will be in the abstract a duty, and the exhibition of that resistance will be a mere question of prudence."

"It has been argued with much force," wrote Mr. Lecky, "and in perfect accordance with the doctrines of the great political writers of the seventeenth century, that the Irish parliament was constitutionally incompetent to pass the Union. It was the trustee, not the possessor, of the legislative power. It was appointed to legislate, not to transfer legislation—to serve the people for eight years—not to hand over the people to another legislature."

The Act was in principle the same as if the sovereign of England were to transfer her authority to the sovereign of another nation. It transcended the capacities of parliament, and was therefore constitutionally a usurpation.

"The legislature," in the words of Lecky, "neither must nor can transfer the power of making laws to anyone else, or place it anywhere but where the people have."

The nation might indeed enlarge the power of parliament, and give it the right to destroy itself. The essential condition

of the constitutional validity of an act of which the national representatives destroy the national representation is, that the policy of that act should have been submitted to the decision of the constituents. But the Union which swept away a parliament that had existed for centuries, and had recently been emancipated by the enthusiasm of the entire nation, was carried without a dissolution, without any reference to the voice of the people.

So much for law, a constitution, and precedent.

Grattan placed the issue on the highest grounds. "The thing the minister proposes to buy is what cannot be sold—liberty."

And his last words were not without hope, even after it was evident that no eloquence and no arguments could save the constitution of Ireland. "The constitution," he exclaimed, "may for a time be lost; but the character of the people cannot be lost. The ministers of the crown may perhaps at length find out that it is not so easy to put down forever an ancient and respectable nation, by abilities, however great, or by corruption, however irresistible. Liberty may repair her golden beams, and with redoubled heat animate the country.

"The cry of loyalty will not long continue against the principles of liberty . . . in these countries loyalty distinct from . . . liberty is corruption, not loyalty. . . . And without union of heart, with a separate government, without a separate parliament, identification is destruction, is dishonor, is conquest.

"Yet I do not give up my country. I see her in a swoon, but she is not dead. Though in her tomb she lies helpless and motionless, still there is on her lips a spirit of life, and on her cheek a glow of beauty.

"While a plank of the vessel stands together I will not leave her. Let the courtier present his flimsy sail, and carry the light bark of his faith with every new breath of wind: I will remain anchored here with fidelity to the fortune of my country; faithful to her freedom, faithful to her fall."

These were the last words spoken in the Irish parliament.

The restoration of the parliament means not the constitution of 1782 in its actual form, but the assertion of its funda-

mental position, the inherent right. (following the principles of the British constitution itself) of the Irish people to make laws for themselves, in an absolutely independent legislature.

As to the benefit of the outward recognition of this right, hear the words of an English statesman, Sir Geo. Grey, so late as 1871:

"Give to Ireland a state legislature and a state executive in Dublin; secure thereby the residence of its ablest men in the country; open a fair field as ministers, legislators, orators, to its best and wisest men; afford from the same source, as would necessarily and certainly be done, occupation to Irish architects, sculptors, painters, and secure a resident aristocracy of worth, talent, and wisdom, and you will at the same time restore the wealth, trade, and commerce of Dublin and Ireland. Dumb Ireland will then speak again. Half inanimate Ireland will again awaken to national life, and breathe the breath of hope and freedom. While again accustoming the Irish people to the management of their own affairs, and to the administrative duties of the highest order, a willing people will be educated in that political knowledge which will enable them to put an end to the ills which afflicted them, the causes and cure of which none can understand so well as themselves."

And what *then*? Will the Irish people desire separation from England? I answer: their union with England is just, only so long as, and exactly in proportion as the Irish people desire that union. Any longing to avenge their wrongs by separation will be, doubtless, admirable; but this feeling, though not one to stifle, is not one to *create*. If it is there, under a free parliament, as it is now, may it find its full expression, if the people desire it, or unless they decide for other reasons to keep it in check! For no nation is free who has not such a decision in her own power.

"I have been found guilty," said a living Irish patriot, who preached self-sacrifice, and had practiced the virtue in years of imprisonment at the hands of those who say they admire patriotic virtue in men of their own or other races—unless they be Irish. "I have been found guilty of treason or treason felony. Treason is a foul crime. The poet Dante consigned traitors to, I believe, the ninth circle of hell; but

what kind of traitors? Traitors against king, against country, against friends and benefactors.

"England is not my country; I have betrayed no friend, no benefactors. [Algernon] Sidney and Emmet were legal traitors; [Judge] Jeffreys was a loyal man, so was Norbury. I leave the matter there." (John O'Leary).

Loyalty forsooth! The people who talk of it in Ireland are like those who ask our admiration for a national church, as if truth was bounded of countries, and their conscience and their metaphysics had limit of geography.

Were the nations that rose against Napoleon loyal? He said they were not, and told the priests to tell these "disloyal" souls they would burn in hell hereafter.

Was it loyal to overthrow Charles I. in England, or Charles X. in France, or James II. in England?

Why was the Christian church loyal to the decrees of the persecuting emperors?

But stop for an *instant* in screaming ludicrous cries of loyalty to dynasties, and to traditions of yesterday, to *any* established wrong, and the scales will drop from our eyes—to discover the fair form of devotion to truth, to liberty, to justice, in their reality; devotion to hope for the good of a nation, and use it for the good of men.

What government is most fit for a nation will depend on what the moral essence, the nation, *is* in itself. Hear and judge for our own case.

"The federal system," said Freeman, the historian, "requires a sufficient degree of community in origin, or feeling, or interest, to allow the members to work together up to a certain point. It requires that there should not be that perfect degree of community, or rather identity, which allows the members to be fused together for all purposes. When there is no community at all Federalism is inappropriate: the cities or states had better remain wholly independent. When community rises into identity Federalism is equally inappropriate; the cities or states had better both sink into the counties of a kingdom. But in the intermediate set of circumstances Federalism is the true solvent. It gives as much union as the members need, and not more than they need."

Whichever of those states represents the true state of Ire-

land—to place her in that state her sons should struggle, and if need be, fight.

A valuable internationalism is possible only through nationalism—that is, the recognizing as nations those that are really such.

An union is fit for the German people; they *are* one. For the Swiss too; Portugal, and Belgium, and Holland are rightly separate states.

Let Irishmen, waiting for facts to be acknowledged, right done, and truth set free, look back with interest and sympathetic regret on the attempt made in 1782 under so many difficulties, to realize in outward form the essence of the life of their native land. Sentiment to be ignored!

It is nine-tenths of the whole in such a matter as this. So Englishmen would have told you when the great Norman people set foot in their more backward land. So the descendants of Normans and English said, when in the sixteenth century the greatest power of Europe would have subdued “the nook shotten isle of Albion,”—to them it was England, the land of the English, their country, their home.

Those in whom that sentiment lives on, they are those who have the right to call themselves the English people.

And in Ireland, we who can say of “our dear country,” we are those who want to win Ireland, and to keep it.

But to be able to keep it, and use it, and govern it, the men of Ireland must know what it is, what it was, and what it can be made; they must study her history, perfectly know her present state, physical and moral, and train themselves up by science, poetry, music, industry, skill, and by all the studies and accomplishments of peace and war.

If Ireland were in national health, her history would be familiar by books, pictures, statuary and music. To every cabin and shop in the land, her resources as an agricultural, manufacturing and trading people would be equally known, and every young man would be trained and every grown man able to defend her coasts, her plains, her towns, and her hills, not with his right arm merely, but by his disciplined habits and military accomplishments. “These,” Thomas Davis says to us, “these are the pillars of independence.”

W. F. P. STOKLEY.

COMMON CATHOLIC OPINION ON TEMPORAL POWER.

EDITOR OF THE GLOBE REVIEW:

The writer had heard your article "Abandon the Pope's Temporal Power" (No. 41, March, 1901), characterized as "unutterably rank," and that you had written it as a final leave-taking from the Church. The writer is, however, accustomed to form his own conclusions on most matters and after personal investigation; he wishes to do his own thinking and not permit others to do it for him; he withheld judgment until he had procured the *GLOBE REVIEW* and had perused the article.

Now, having read the article, the writer fears that it may be concluded that the brilliant editor of the *REVIEW*, and hitherto uncompromising opponent of "Liberalism";—"Americanism", and all such "isms", has taken a position on the Pope's Temporal Power which is contrary to the common teaching of the Catholic Church; that Church to which the Editor of the *REVIEW*, say his critics, "has devoted a decade of zealous literary activity."

For this change there may be some extenuation,—to those who know. The writer had heard of the Editor's painful, serious,—nigh fatal illness, and also of his consequent incapacity for literary work. The writer was, moreover, aware that much of the work the Editor had done during the past year or two was possible only by reason of the Editor being most heroically devoted to his calling. And so the writer was prepared to overlook any mistakes that might appear.

When it is a question, from issue to issue, of life and death of the Editor, as was the case, so the writer is informed, when the Editor of the *GLOBE REVIEW* received the Last Sacraments about a year ago, preparatory to the termination of his supposed fatal illness at the time, literary work, indeed any kind of work, under the circumstances, if not impossible, certainly is apt to be defective. One may at such a time more easily give way to ebullitions of temper and see matters in a sort of mental anamorphosis, and thus mistake nervous excla-

mations arising from constant twitches of lancinating pain or forebodings of advancing disease for vigor of language and strength of expression. One feels even helpless and isolated in such moments, for there is nothing like the paroxysms of unrelieved pain to strip off all the trappings of power,—literary or otherwise, and leave only the elemental man. When that takes place we must be prepared for anything.

But here is just the difficulty. The writer was somewhat aware of the foregoing, hence could make charitable allowance. Not so all the readers of the *GLOBE REVIEW*. Comparatively few of them know of it; to most of them it will now be matter of regrettable surprise. They cannot therefore be expected to make any allowance when on the printed page of the *REVIEW* they see an important question treated in a manner which, in their opinion, sets principles awry and facts at defiance. While there is absolutely no danger of the Editor of the *GLOBE REVIEW* realizing the fears of some, *i. e.*, leaving the Church, since when his attention was called to the objectionableness of the article he made such docile and humble disclaimers that they sounded like the Mr. Thorne of old, nevertheless the necessity of undoing the mischief is urgent, since the position of the article upon the Holy Father's Temporal Power is not that commonly held by the Catholics of the United States.

On this account the position of the *GLOBE REVIEW* on the question of the "Pope's Temporal Power," as set forth in (No. 41, March, 1901) is apt to be branded in some quarters with the "Note," if not "*HALRESIM SAPIT*," at least "*PIIS AURIBUS OFFENSIVA*." But it may all be a "*FELIX CULPA*," in that the Editor in the full spirit of reparation has given the writer an opportunity, at this time particularly (when the Holy See desires to arouse public opinion to a principle which She holds very tenaciously and very bravely, and permits no one to disregard or turn into contempt), to set forth "in extenso" the common or prevailing opinion of the Catholics of the United States on the Temporal Power of the Holy See.

Availing himself of the Editor's good will therefore, and without further introduction permit the writer to put on record the attitude of the Catholics of this country upon this question. Apart from the fact of his priesthood, the present writer submits, in all simplicity, that he is a competent witness of

what that common or general opinion is and has been. Since the Holy Father was despoiled of his Temporal Power in 1870 to this present, the writer is in a position to speak of his own information on that attitude. Hoping that it will not appear egotistical on his part, permit the writer to briefly cite three principal occurrences in which this attitude of the Catholics of the United States on the Pope's Temporal Power was manifested, and in each of which the writer was a participator and, therefore, a competent witness of what that attitude really was and is.

THE "YEARS OF PETER" CELEBRATION.

(1.) In the year 1871, the first after the total loss of the Temporal Power, occurred the unique event of Pius IXth.'s, long Pontificate,—“The years of Peter.” Catholics throughout the United States made it the occasion of public demonstrations and protestations of loyalty. In the cities of New York, Chicago and St. Louis, the principal celebrations took place. In the smaller cities and towns, the celebrations were no less loyal or enthusiastic. The writer, then in his eighteenth year, and the senior year of his collegiate course, presided at the great Catholic celebration of the Catholics of Central Illinois, held under the auspices of the St. Joseph's Catholic Young Men's Union in the McLean County Fair Association's grounds at Bloomington. The pastor, Rev. James J. McGovern, D.D., an Alumnus of the College of Propaganda, Rome, and formerly President of the Chicago Diocesan Seminary of St. Mary of the Lake, organized this great celebration, that drew out fully fifteen thousand or more Catholic people and filled the spacious enclosure, as stated by the newspapers of that time. As the Prefect of the St. Joseph's Union, the writer gave the address of the occasion, and with the pastor, also applied through Right Rev. Bp. Thos. Foley, then Bishop of Chicago, for the Holy Father's Apostolic Benediction upon the thousands assembled to declare their loyalty to the Holy See and its Rights, temporal and spiritual. The body of this address was drafted, at the suggestion of the then spiritual director of the Young Men's Union, Rev. Jos. M. Cartan, now pastor of Nativity Church, Chicago, from

that of Louis Veuillot, editor of the Paris "L'Univers." Ten years previously Louis Veuillot had resolved that nothing which his journal and powerful pen could effect toward rousing Catholic public opinion should be omitted. He accordingly published an address to the Holy Father, which he invited all good Catholics everywhere to sign. St. Joseph's Union and its good Director would emulate the spirit and words of Veuillot, they would re-promulgate the sentiments of that great address.

The address thus drafted from Louis Veuillot,—a soul burning with love for the Holy See,—the writer fortunately finds preserved in an old "Scrap-Book;" it is here given complete as the embodiment of not only the writer's feelings on the Holy Father's Temporal Power, but also of that of these thousands of Catholics making such a living act of faith at one of the greatest public demonstrations admittedly at the time, the greatest, outside the three cities mentioned above. It is as follows:

REVEREND FATHERS, MEMBERS OF ST. JOSEPH'S UNION,
LADIES AND GENTLEMEN:

To-day, the 23rd day of August, our Holy Father Pius IX. completes the exact number of the "Days of Peter,"—25 years, 2 months and 7 days. In future ages the immortal line of Pontiffs will have to look back to the "Days of Pius," as the date of a new epoch in the Church's long history.

In spirit to-day with our brethren of the whole Catholic world we unite with the Holy Father as he offers up the holy Sacrifice of Thanksgiving in his own Sixtine Chapel at Rome. We in spirit centre around him like all those, our representatives and brothers in the faith, in Rome, and with them publicly attest our fealty to him our Father, and our sympathy to him, as the venerable prisoner of the Vatican.

On this date, a new epoch opens indeed, but in some respects a sadder one, perhaps, there is not in history; the Holy Father is to-day despoiled of his Sacred Patrimony of St. Peter. We wish, therefore, in our humble way to testify the outrageousness and injustice of this before our brethren and fellow-citizens of this "Evergreen City," of Bloomington, and the peerless Commonwealth of Illinois. We would arouse

their sense of justice by recording our own horror at this sacrilegious outrage of Victor Emmanuel and his cohorts during the past year.

We wish to comfort the heart of our Holy Father by this public expression of the devotion of twenty thousand Catholics of this and neighboring counties and towns joined together in this grand demonstration.

We wish to join our protests with those that have gone forth from outraged Christendom against that high-handed capture and spoliation of the Sacred City of Rome, and the sacrilegious usurpation of the Patrimony of St. Peter by Victor Emmanuel, the 20th of September next one year ago.

And as devoted children, it shall be our dearest duty to continue to protest for the restoration of that Patrimony, and do all that we can to make liberty and justice-loving men of the world in thunder tones likewise protest and demand its restoration.

All that may be said by the profane and un-Christian world against the Holy Father's rights and government of that Patrimony has in nowise shaken our respect for those rights, or our confidence in his wisdom in demanding them. For his rights do not come from men but from God;—from the Apostles, whose successor he is. And his Temporal possessions he did not acquire by violence or injustice, still less has he maintained them through motives of ambition, or exercised them with harshness or severity. Of earthly rulers, the Holy Father is the most lawful, the most meek,—representative as he is of our Lord Himself—who was “meek and humble” of heart. Ingratitude and rebellion can therefore not take away that Patrimony; ingratitude and rebellion can never create titles for despoiling and robbing the Holy Father.

As his children, therefore, on this day when so many thousands of us are here assembled in honor of the “Years of Peter,” to put upon undying record our love and loyalty to the Holy Father we make this declaration of principles, viz.:

(a) We declare that the Pope, the Vicar of Jesus Christ,—the successor of St. Peter, the Sovereign of the Papal States, is and of right should be free and independent, both spiritually and temporally;

(b) We believe that the authority of the Holy Father

over the Patrimony of St. Peter,—the States of the Church, can only, and therefore should only be defined by himself;

(c) And we therefore claim all the rights he claims for himself, and that moreover, we, in defending the cause of his independence, spiritually and temporally, defend the spiritual and temporal independence of the entire Christian people, for the Holy Father is the light and bulwark of souls, and his freedom saves human freedom;

(d) On our knees to-day, full of faith and love therefore and loyalty to these declarations we ask the Holy Father's blessing in order that it may strengthen our souls in true, loyal Catholicity, and devotion to the Holy See, its spiritual and temporal rights.

The writer, as the presiding officer, read the cablegram handed him by the Reverend Pastor, in which His Eminence Cardinal Antonelli stated the Pontifical Blessing had been ordered to be conferred upon the assembly. With bared heads and kneeling, the great throng received the Apostolic Benediction, through Reverend Doctor McGovern, and then dispersed.

This is, then, a fair sample of what, in the year 1871, was the Catholic feeling in the United States on the question of the Pope's Temporal Power, the first year of its loss. It was a feeling of protest against the robbery, and a demand in thunder tones for its restoration. That is the meaning of the foregoing celebration of which the writer was a leader, and therefore a competent witness; it was likewise the *motif* of the similar celebrations in New York, Chicago and St. Louis, as the accounts given of them at the time irrefragably prove.

THE SACERDOTAL GOLDEN JUBILEE OF LEO XIII. —CELEBRATION AT ST. LOUIS, MO., ROSARY SUNDAY, 1887.

(2.) This feeling did not by any means wane. As a proof of this fact the writer submits a second piece of testimony in which he was not only participator, but together with a clerical confrere, was the prime mover and cause, viz.: The Celebration at St. Louis, October 1st, 1887, of the Golden Jubilee of Leo XIIIth.

Pius IXth. of happy memory had ten years previously been

succeeded by his Holiness Leo XIIIth., and the whole Catholic world were then preparing to celebrate the Golden Jubilee of his Priesthood. All elements of the Church were to take part in that celebration; the Church Triumphant was represented by the fact of the Solemn Canonization of several Saints having been promulgated that year;—even the Church Suffering was included, viz.: by the unique and hitherto unprecedented celebration of “Requiem Sunday,” the first Sunday of September of that year. The principal celebration of the Catholics of the United States was that year held in the city of St. Louis, and the *motif* of that celebration was an emphatic protestation of loyalty to the rights, spiritual and temporal, especially temporal, of the Holy See, as the writer humbly submits that he is well qualified to testify.

Since the “Years of Peter” celebration sixteen years before, the writer had been raised to the priesthood, and at the time of the celebration of the Holy Father’s Golden Jubilee was in the seventh year of his ministry, being at the time Assistant Rector of St. Bridget’s Church, St. Louis, Mo. In addition to his ecclesiastical duties, the writer had become identified with some prominent Catholic gentlemen of St. Louis,—Messrs. R. C. Kerens, Henry C. Spaunhorst, F. C. Drew, John C. Scullen, Conde B. Pallen, Rt. Rev. Mgr. Wm. Walsh, Rev. J. J. Harty, and a few others, for the purpose of establishing a solidly representative Catholic journal in that city.

Eventually the work of editor and general manager devolved upon the writer, and after about three years he was the chief instrument in consolidating this St. Louis organ with that ultramontane of ultramontane journals, the “Church Progress,” founded, and for fully eleven years at the time, successfully conducted by the Rev. Father Charles Kuhlmann at Marshall, Ills. Previous to this latter consolidation, and shortly after the aforementioned Catholic gentlemen and himself had organized the stock company to take charge of this Catholic journal,—the present writer and his confidential confrere of the priesthood of the city, who was just then appointed to build a new church in a newly created parish, put their heads together to consider what work would be a fitting one to which the then newly organized stock company should commit their Catholic journal. The writer and his confrere

soon decided on the work which was dear to their hearts, and in fact, the inspiration of their ministry,—a work that would appeal to every Catholic heart, and enlist the entire Catholic body,—the celebration of the Holy Father's Golden Jubilee by a public profession of faith to the world of Catholic loyalty, and demand for the rights of the Holy See. One of them had at the time given as a *motif* of the new work and church he was founding, this very thought, and to perpetuate it placed both under the patronage of that great name of His Holiness; now, as they mutually urged each other, their second work, *i.e.*, the Catholic journal, which was also in its incipency, should also be dedicated to a matter somewhat similar. This was the germ of the great celebration at St. Louis on Rosary Sunday, 1887,—the greatest of its kind St. Louis has seen,—and perhaps the greatest the United States has witnessed in honor of the Holy Father and his rights temporal and spiritual.

The writer and his confrere accordingly talked over and planned the ways and means of this then devoutly-to-be-hoped-consummation often and often far into midnight's holy hour, and how to win to it the influence of their brethren of the cloth, and especially that of their own well-meaning, but in some respects weak-minded pastor. These plans were then editorially fashioned in the journal of which the writer was editorial contributor. The 12th day of March, 1887, the first editorial appeared on the subject. Its first or opening paragraph gave the keynote of the celebration, *viz.*:—"A great Pontiff sits in Peter's Chair. When we glance over the ten years of his pontificate and contemplate the work of his hands, we do not ask what he has done, but what has he not done for the Church? The enemies of the Holy See upon the death of Pius IX. congratulated themselves upon what they in their vanity proclaimed the dissolution of the Papacy. Leo the great, for great we appropriately call him, since even his enemies are forced in admiration to bow to the power of his genius,—became a prisoner the moment he became Pope. Shorn of freedom, robbed of his temporal patrimony, manacled by the tyranny of a hostile government, and constrained by the untiring intrigues of enemies whose motto is 'Death to the Papacy!'—out of the temporal wreck around him he has

built up a power strong enough to bring Bismarck to his knees and stay the armies of Europe on the eve of a conflict which would have made civilization totter on her throne.

"This same Pontiff, the work of whose hands is this vast spiritual power under the Divine guidance, is about to celebrate the golden jubilee of his priesthood, and the whole Catholic world will shortly lift its voice in praise and thanksgiving upon that joyful event, making a mighty diapason of glorification from pole to pole, from antipode to antipode. We of this great city, the Rome of America as we fondly term it, must mingle our hosannas with the rest of the faithful children of our Unchanging Mother,—the Church. Let our anthem swell the universal chorus, and storm the battlements of heaven with our pæon of jubilation.

"As yet the Catholics of St. Louis have made no move in the matter. It is time that some active steps be taken in preparation, and we suggest that the various Catholic societies at once take the matter in hand. Let priests and laymen unite in their efforts to further this most laudable project."

And then closing, the writer editorially said: "We now sound the tocsin to assemble. Let the Catholics of this great city show their strength and their manly devotion to the Sovereign Pontiff, who has already worked such wonders for the Church during so brief a reign; let us begin the work of preparation at once, nor suffer any delay. It will take time to mature this plan in all its details. Let us take time by the forelock and begin at once."

Thus was the celebration announced, thus was the work started. Public opinion took kindly thereto, and was gradually aroused. In less than two months,—despite obstacles unforeseen, despite the indifference of many, and the opposition of more, and even the downright sneer of "Italian officiousness" of a rival or two,—despite each and all of these, under the persistent endeavors of the writer, his confrere and those now enlisted with them both, the best, most influential laymen, and the Catholic societies of the city began conferring together, organizing, and passing resolutions relative to the intended celebration. The work of the writer in the matter received the approval and recognition of them all. This is a fair sample of the sentiments aroused at this stage, viz.:

"Your tocsin sound for all to assemble, and make preparations for the fitting celebration of Pope Leo's Golden Jubilee, is most timely. I am glad to see your journal first in the field on this question, and hope that it is a voucher of its future in Catholic matters generally. While on this question of the Pope's Jubilee, let me say that public demonstrations of this kind make our religion felt and respected in a way that nothing else can. We talk of devotion to the Holy See, but what a sermon to see 50,000 devoted sons of that See in line making a public avowal of their allegiance and fealty to the successor of St. Peter,—our Lord's earthly Vicar. By way of parenthesis, let me also say, how appropriate this year would it be to give such a public rebuke to the 'Trimmers' of the rights of the Holy See, and to that misguided, hotheaded sentiment which emits such phrases as this: 'As much religion as you please from Rome,—no politics.' Let your journal then agitate the matter of this grand pageant and give this disloyal spirit the public rebuke which it deserves. Let me finally congratulate you on being the advance herald in the matter of publicly celebrating the Pope's Golden Jubilee."

Matters now went forward rapidly. By the 2nd of June things had taken on an organized shape; it had even been decided that the observance of the Golden Jubilee of Leo XIII. should take place by the members of all the societies and parishes of the city approaching Holy Communion on Rosary Sunday, and in the afternoon taking part in a grand demonstration through the streets of city. Thus the first concrete result of the plan inaugurated by the writer and his confrere had evidently touched the true chord of the city's Catholicity; the plan, to their great delight, had been entertained with extraordinary enthusiasm, and now all that remained was to take steps to at once effect permanent organization and carry the matter to a grand consummation.

Accordingly a general Convention of Delegates from every society and parish of the city was fixed for the second Sunday of July. The enthusiasm, with time, gained accelerated momentum, for on that Sunday the Committee on Credentials was able to report that there were present representatives of forty-four parishes; twenty-eight conferences of St. Vincent de Paul; nine Young Men's Sodalities; eight divisions of the Ancient

Order of Hibernians together with their full County Board; twenty-four miscellaneous beneficial societies; thirty branches of the Catholic Knights of America; five total abstinence societies, the entire Executive Body and nineteen Councils of the Knights of Father Mathew. A most flattering showing and augury; which proved beyond peradventure that the movement had been launched most successfully, and that then like a gallant vessel with all of its colors flying it was fully under way, with a Godspeed for its full success. Permanent officers were chosen, viz.: President, numerous Vice-Presidents, Secretary, Historian, and Grand Marshal.

The spirit and meaning of the meeting were not left to hazard, both were embodied in resolutions prepared in advance by the writer and his confrere. These resolutions were re-iterative of the expressions of the Convention as to the manner of the celebration, and declarative of the fact that Leo XIII., the successor in suffering of Pius IX., should be restored his temporal power for the free exercise of his function as head of the Church. Such was the interpretation put upon the work of the meeting by the Press, which, "*inter alia*," said at the time:—

"The Catholic and devoted spirit of this gathering of the Catholics of this great city, and the resolutions which they have framed and adopted, will commend both to all good sons of the Church. The resolutions, especially, express the sentiments of every staunch Catholic in the land on the Holy Father's rights, spiritual and temporal; and we trust that the spirit which has made such declarations possible will now be heartily responded to by all the Catholics of this city, this archdiocese,—in fact by all the Catholics of neighboring cities and dioceses; that they will be responded to by an active participation in the coming great celebration. What a profession of faith and devotion to the Holy See will it be when fifty thousand men make, on Rosary Sunday next, a walking act of faith in the successor of St. Peter, our Lord's earthly Vicar, and emphasize the fact that they are the living embodiment of these resolutions!"

The arrival of the day was now the only thing needed. That day came bright and glorious, too, after a week of the most unpropitious weather, and by reason of this latter fact

prayers for fair weather had gone up to Heaven from every convent and monastery of the city, thereby even enlisting the cloister in the grand act of faith about to be made. The Most Reverend Archbishop Kenrick had given his approbation and made a special request that the day be religiously kept throughout the city, and that sermons explanatory of the event be preached to the people.

In nearly every parish church of the city, accordingly, hundreds, and even thousands, approached the Holy Table for the intentions of the Holy Father; sermons on the Holy See, its rights, prerogatives, primacy, spiritual and temporal sovereignty were preached at the Solemn High Masses held in honor of the great event; and in the afternoon of Rosary Sunday the largest demonstration in honor of the Holy Father ever seen in any city of the United States took place—over fifty thousand men in line, making a pageant over six miles long, bearing banners with the watchwords and sentiments of love, fidelity, loyalty to the Father of Christendom, such as “Rome for the Popes,” “We demand that the temporal power of the Pope be restored,” etc., and also floats and tableaux illustrative of the Church’s teaching and history,—one of these, by the by, illustrative of the “Catholic Press,” bearing banners with words from the Holy Father’s letters on the Press as the Protector of Religion and Society from the snares menacing both to-day, and all designed by the writer; moreover houses and churches along the line of march were decorated with national and Papal flags and colors, and it was declared by the papers at the time that fully two hundred thousand Catholics thronged the sides of the streets, admiring, enthusiastic witnesses of and participators in the grand act of faith, which their fathers, sons or brothers were thus impressively making. The whole grand pageant passed in review before the President of the United States, Mr. Grover Cleveland, then visiting St. Louis at its Fall festivities; as also before the Lieutenant-Governor of the State of Missouri, and the then Mayor of the city, and the several prelates then in the city, as also before the representatives of the Catholic Press of St. Louis and neighboring dioceses.

MOTIF OF THE CELEBRATION.

Now the *motif* of this, the greatest religious pageant in the history of St. Louis,—it might be said of the United States, was loyalty to and love of the Holy Father; a public profession of and living act of faith in his rights, spiritual and temporal. This the resolutions read from the reviewing stand by the grand marshal as the grand body crowded, or as many of it as could crowd into the great plaza before the stand, at the close of the procession, fully set forth. They were as follows:

WHEREAS, This is the fiftieth anniversary of the elevation to the priesthood of our most Holy Father, Leo XIII., and therefore the year of his Golden Jubilee, which the Catholic world celebrates with joy; and,

WHEREAS, The same Sovereign Pontiff has endeared himself to the hearts of the children of the Church everywhere by his great learning, piety, zeal and enlightenment in the government of the Church, and the preservation of society itself; and,

WHEREAS, He has the heritage of suffering which was bequeathed to him by his predecessor, Pius IX. of glorious memory, sufferings which—like our blessed Saviour, whose Vicar he is,—he endures without a murmur and with the fortitude of the martyrs; and,

WHEREAS, He is still a prisoner, because deprived of the States of the Church, which are the only guarantee of freedom of the Pope, and the restoration of which, we, in conjunction with the Catholics of the world, now demand as the rightful and inalienable patrimony of the Church; therefore, be it,

RESOLVED, That we, the Catholics of St. Louis celebrate the Golden Jubilee of our Holy Father by this religious act and devotion ordained by our Most Reverend Archbishop and our beloved pastors on this afternoon of Rosary Sunday, 1887; and be it,

RESOLVED, That we pledge ourselves to pray continually for the health, long life and restoration to his rightful independence and temporal power of our beloved Father, Leo XIII."

To put the matter beyond a peradventure the *motif* of the celebration is concentrated in and embodied in the climax of the celebration itself, viz., in the address by one of the most distinguished members of the Missouri State Supreme Court, the Hon. Judge R. A. Bakewell. This gifted jurist and fervent practical Catholic, among other grand things declared the following of the Holy Father's temporal power:

"It is just seventeen years since the enemies of the Pope entered Rome with the cry of a 'free Church in a free State.' The last news from Italy is that the police of Rome have seized the medals just struck by the Pope to commemorate his jubilee, the seizure having been made upon the ground that they bore a legend displeasing to the government that claims the Pope as its subject. The legend was 'Leo XIII., Pontifex et Rex.' The law of guarantees expressly recognizes the Pope's right to the title of Sovereign; other States outside of Italy, whether Catholic or not, recognize it. But it is denied with every circumstance of ignominy and insult by the 'free state' that solemnly promised the world and the Church that it should be preserved! But who ever believed in the Law of Guarantees? Certainly none of these who were the loudest in proclaiming their value when they were framed. The Pope is a prisoner within the walls of his residence. Every honest and intelligent man who has taken the least care to study the situation knew well that this must be the consequence of the occupation of Rome by the Italian government, and so it is. Not, indeed, that the Sovereign Pontiff would be arrested by the police or the soldiery if he ventured beyond his door step;—not merely because his eyes and his ears would be shocked by the blasphemies and obscenities which would now offend him on every side in the former capital of the Christain world, but because, if there is a Christendom, and if the Gospel be true, the head of earth of the Church of Christ must be free wherever he is, and can be subject of no human power.

"In saying this, I do not necessarily speak as a Catholic. The situation is an impossible one in the eyes of every statesman whether he believes in Christianity or not. So thought Guizot, who was a staunch Protestant, and so thought Thiers, who had simply no religion at all. Whether men approve

it or not, it is a fact that there is a society called the Catholic Church spread over the whole civilized world, and interpenetrating now also the semi-civilized countries of Asia, and the barbarous kingdoms of Central Africa. This society comprises over two hundred millions of human beings,—a very large proportion of the entire race. All of these believe, as an article of their creed, that in all matters of faith and morals this Church is an infallible teacher, that She speaks through the Head, the Pope, and that he, while teaching this universal Church on any question of faith or morals, possesses and exercises that infallibility which is an attribute of the teaching Church.

“Now, this being so, can it in reason be supposed that it is for the interest of the Irishman that this supreme pastor and teacher should be the subject of Great Britain, of Austria, of Germany, that he should be the subject of Italy or of France? Is it not clearly for the interest of civilization that the assured position of the Pope,—by the assent of Christendom, maintained for more than fifteen hundred years from the time that the Church emerged from the catacombs, and the persecutions had ceased, and up to our own days, should still be his? To me it seems that the less one individually believes in the Pope, the more earnestly should he lift his voice to replace him as an independent sovereign on his ancient throne. Because the effect of the moral influence of the Pope can be denied by no one, and the abuse of that power will be the more to be feared, the less it is felt to be divine. The Catholic may fear only a temporary diminution of the light, but the non-Catholic must contemplate as probable the wielding of a tremendous moral influence by this or that government, to the detriment of others, through a captive Pope.

“The captivity of the Sovereign Pontiff is a great wrong to every Catholic, an injury to civilization, and a menace to every organized government on the face of the earth. It was brought about by brutal force and atrocious fraud, in the hope that with the fall of the temporal power the Church itself would presently fall. Those who so hoped are already undeceived, and it is now time that organized society everywhere should announce, in accents that cannot be misunderstood, that a condition of things useless to Italy, injurious to

civilization, insulting to common sense, and based upon a violation of the most sacred rights of property, and of an undisturbed possession of over fifteen hundred years,—by the most sacred title,—should, by some reasonable adjustment of affairs be brought as speedily as possible to an end.”

Thus did this great jurist interpret the sentiments of that vast concourse. The writer and his confrere had selected him from among many well qualified to speak, because of his profound learning and deep attachment to the Holy See; he said when asked at very short notice, “I feel it an honor to be invited to speak at such a time and upon such a subject;” and it was the opinion at the time that he did credit to the judgment of those who had selected him, and also to the subject upon which he spoke. Yet Judge Bakewell did but express the sentiments of the fifty thousand Catholics who had taken part in that procession; not one of them but would have wished to at once aid in the restoration of the Holy Father’s patrimony. In fact the manner in which they received the announcement of the Papal blessing was evidence of this. The Blessing had been asked through the Most Venerable Archbishop Kenrick. It had been sent in due time by his Eminence Cardinal Rampolla, the Papal Secretary of State. The cablegram bearing it was handed to the Grand Marshal, and read to the assembled multitude. Hushed to silent reverence, the vast concourse in the plaza, and upon the reviewing stands, with uncovered heads, and kneeling, received the Papal Benediction at the hands of the Very Reverend Vicar General Father Brady.

The cablegram was as follows:

“The Holy Father, grateful for the manifestation of filial affection on the part of the faithful and clergy of St. Louis, most graciously grants the Benediction asked for the celebration of Rosary Sunday.

“(Signed)

RAMPOLLA.”

“Rome, September 28, 1887.”

The great event went into history. As one of the city journals said of it:

“Rosary Sunday of 1887 will be chronicled in the history of the Catholic Church of St. Louis as the occasion of the

greatest religious demonstration that ever occurred west of the Mississippi,—if not in fact, east of it also for that matter. The love of the great Church for the Vicar on earth of the Prince of Peace was exhibited in a procession six miles long, containing fully fifty thousand persons. The number of people and the length of the parade were a great surprise even to the clergy and to the grand marshal, and it is needless to say that the success which was achieved was a matter of congratulation to all. Never were the discipline of the Church and the love of a faith better shown. It seemed, and it is very probably true, that every Catholic man, woman and child in St. Louis decorated themselves with Papal colors,—white and yellow, and turned out. For two and one-half hours the great column, interspersed with half a hundred bands of music, marched by the reviewing stands, and the universal query was, ‘where did they come from?’ It seemed as though all St. Louis was in line. ‘This surpasses the Grand Army of the Republic,’ shouted an enthusiastic spectator. ‘Why should it not surpass it?’ said another; ‘this is the grand army of Christ and His Vicar.’”

This sentiment was general, and hence the writer was able to truthfully say, what he in fact did editorially say the next issue in his Catholic journal:

“To those who organized and participated in the demonstration of Rosary Sunday it was no idle pageant. It was meant to show to the world that the Catholics of St. Louis are deeply moved at the condition of the Holy Father, and that they seized on his Golden Jubilee anniversary as a suitable occasion to renew their devotion and attachment to his person and office. As one of the mottoes in the procession had it, ‘Rome for the Pope,’ so said every man in the parade. And as another had it, ‘We pray for the Pope,’ so did the men who walked in that procession, and so did the one hundred and fifty thousand Catholics who reviewed it. What is left but prayer and public opinion when the governments of the world have cut loose from the direction and care of the Church?

“* * * * * The parade then was a message of congratulation from the Catholics of St. Louis to the Holy Father, a protest against the spoliation of the States of the

Church, and a prayer to heaven on Rosary Sunday, the anniversary of Lepanto, that our Lord may bless His Vicar, grant him length of years, and a victory that will restore to him the rights and liberty of his office."

What the common, prevailing opinion of these Catholics was upon the Holy Father's Temporal Sovereignty, is a foregone conclusion. The writer humbly submits that he is a competent witness of the spirit that actuated this great celebration in honor of Holy Father. From its inception by him and his confrere in the priesthood already referred to, to the first concrete shape that celebration took, then on to its temporary organization, and later to the permanent organization and its final glorious consummation on Rosary Sunday, 1887, the writer put on record its every expression. The keynote of all that he has thus recorded was freedom and independence of the Holy Father and his Temporal Sovereignty as the sole means to-day of securing his freedom and independence. The writer was the official Historian of that celebration, and as such had all the acts and proceedings engrossed in a "Memorial Volume," and besides as such historian caused to be brought out and published in honor of the Golden Jubilee of Leo XIII., and this celebration a memorial or souvenir number of the Catholic journal, of which he then was editor and manager. From these authentic sources, from which the foregoing data have been summarized, and therefore of his own information, does the writer testify the *motif* of that celebration in its origin, inception, development and consummation. And in this souvenir number that *motif* was set forth editorially under the captions of "The Golden Jubilee," "Devotion to the Holy Father," and "The Temporal Power," to be this, viz., that by word, by pen, by ballot, by the press, by every legitimate means of authority and influence, which love and loyalty to the Holy See will readily suggest, Catholics must unceasingly raise their protestation, and demands for the rights, spiritual and temporal of the Holy Father, and not permit the law or statute of limitations ever to be pleaded in justification of the robbery of those rights.

Nor was this interpretation peculiar to the writer. Such Catholic journals as the *Catholic News* (New York), *The Freeman's Journal* (New York), *The Catholic Mirror* (Balti-

more), *The Church News* (Washington, D. C.), *The Catholic Telegraph* (Cincinnati), *The Catholic Advocate* (Louisville), *The Church Progress* (Marshall and Chicago, Ill.), *The Catholic Tribune* (Kansas City), *The Tribune* (St. Joseph, Mo.), etc., commented upon the celebration at St. Louis of Rosary Sunday, 1887, as given by the official historian in the souvenir number of his journal, *The St. Louis Catholic World*, and all interpreted that celebration as a credit to the love and loyalty of its originators for the Holy See, and as the occasion for calling out a magnificent demonstration and attestation of love and loyalty of the Catholics of St. Louis to the Sovereign Pontiff, and his rights spiritual and temporal.

THE CATHOLIC CENTENARY AND FIRST CATHOLIC CONGRESS, NOVEMBER, 1889.

(3.) The third and final piece of evidence showing the common or prevailing opinion of the Catholics of the United States on the Holy Father's Temporal Power, which the writer will now submit is the formal declaration made by the Catholics of the United States, assembled in their First Catholic Congress at Baltimore, Md., in November, 1889.

The writer would also submit that herein he is also a competent witness. While still remaining a stockholder he had at the time withdrawn from the editorial work in which he had been engaged the two or more years previously, and agreeably to his own request he had been just at the time permitted by the Most Reverend Archbishop Kenrick to absent himself *ad tempus* from the duties of the Mission, for the purpose of devoting himself to Church studies at the Catholic University of America, then about to open its doors to students.

Accordingly with the best wishes and every blessing of his venerable metropolitan and kind Father in God, the writer started for the Catholic University; he was thus afforded the opportunity and the honor of attending the sessions of that First Catholic Congress, and assisting at the Catholic Centenary of 1889 at Baltimore. He gladly availed himself of this opportunity, and was present at every session and

ceremony. He was particularly desirous of attending the meetings of the Committee on Resolutions at the Hotel Renart, which would embody the spirit of that Congress, and express its loyalty and devotion to the Roman Pontiff, and his rights, spiritual and temporal.

The writer felt convinced that the opinion of American Catholics would have great moral weight, and be listened to with much attention everywhere; that the voice of the first gathering of the Catholics of America in a Congress sympathizing with the Vicar of Christ in his imprisonment would sound like a grand symphony in his ears, and strike the powers of the world with the sound of a tempest. To declare the Holy Father independent, that he has the God-given power to act freely within the Church, to be master of his own household, so that he may exercise his august office without let or hindrance from any earthly power, be it Crispi's myrmidons, the emissaries of the secret societies or others, that the one spot of earth which from time immemorial has belonged to the Papacy, and which the experience of centuries has demonstrated to be indispensable for the free, efficient exercise of its spiritual functions, as well as for the promotion of peace and good-will among the nations, to say this in firm and moderate language *sine offensione* the writer held it the duty of all attending that Congress, and considered it a great shame, disgrace and even scandal if it were suffered to let the great occasion pass without enunciating that sentiment.

Before the Committee on Resolutions, the writer, together with Mr. Peter L. Foy, of St. Louis (who had, by the way, the July previously in "American Catholic Quarterly Review," an article on "The Forthcoming Catholic Congress"), urged that the Catholic Congress, the first ever held in the United States could not afford to remain dumb, or speak with bated breath and whispering humbleness, especially when the Catholics of every country in Europe have spoken out boldly on the Roman question, that as citizens of the United States we stand foremost of peoples and, therefore, our declarations should be in keeping with our position in order that our attitude attract universal attention and give tone to Catholic sentiment on this continent; and therefore the Catholics in Catholic Congress assembled should be equal to the occasion and coura-

geously strike a lofty note in the general chorus for the Pope's Supremacy and Temporal Power, and take their proper place in the forefront of the Catholic movement.

Before the Committee on Resolutions, the incident of the reproof of the Bishop of Cremona, for too ardently advocating some issues relating to the Holy Father's Temporal Power were related as a sort of offset to the foregoing advocacy, but, nevertheless, the Committee on Resolutions made a strong, clear, outspoken declaration. It might have been stonger, but that the declaration is as strong as it is, was due to the above described urging before the sessions of the Committee. The declaration is upon record in the "Proceedings of the First Catholic Congress of the Catholics of the United States of America." The three Resolutions are as follows: (1) "We cannot conclude without recording our solemn conviction that the absolute freedom of the Holy See is equally indispensable to the peace of the Church and the welfare of mankind;" (2) "We demand in the name of humanity and justice, that this freedom be scrupulously respected by all secular governments."

(3.) "We protest against the assumption by any such government of a right to affect the interests or control the action of our Holy Father by any form of legislation or other public act to which his full approbation has not been previously given, and we pledge to Leo XIII., the worthy Pontiff, to whose hands Almighty God has committed the helm of Peter's bark amid the tempests of this stormy age, the loyal sympathy and unstinted aid of all his spiritual children in vindicating that perfect liberty which he justly claims as his sacred and inalienable right."

In the Second Catholic Congress, held four years later, during the World's Fair and Columbian Exposition at Chicago, the foregoing declaration was the basis and formula of the Catholics of the United States on the same question. But aside from this, the three already mentioned pieces of testimony, viz., that of the "Years of Peter" celebration at Bloomington, Ill., August 23, 1871, that of the Golden Jubilee of Leo XIII. at St. Louis, Mo., Sunday, October 1st, 1887, and that of the First Catholic Congress at Baltimore, November 10th to 14th, 1889, events which practically cover the

whole period of the loss of the temporal power, these three pieces of testimony clearly and unequivocally set forth the common, prevailing and universal sentiment of the great body of the Catholics of the United States of America on the Sovereign Pontiff's Temporal Power. The writer has been heart to heart with the leaders in these three principal events, has felt and intimately known the Catholic pulse on the question, and in no small degree has, so far as these three events imply, shaped and directed the attitude of the Catholic body upon that question. The writer is a competent witness as to what that common, prevailing, universal sentiment actually is. Therefore he can of his own knowledge thus received in the full light and glare of public press, meeting, assembly, platform and Catholic Congress, declare, and moreover he does now so declare the following :

That the common, prevailing, universal opinion and sentiment of the great body of the Catholics of this country on the question of the Sovereign Pontiff's temporal power, is that the Holy Father is and of right ought to be free and independent; and that to be thus free and independent, he should have Temporal Sovereignty, more or less, over the Pontifical State, and be the subject, spiritual or temporal, religious or civil, of no ruler upon this earth. Now, that which the great Catholic body commonly hold, and which moreover, as is to be expected, the great prelates advocate, even if it be not strictly speaking "*de fide*," nevertheless the individual Catholic is certainly obliged to hold it as *morally necessary* for the Church. This is therefore the position, as the writer can testify of the Catholics of this country, viz., the Temporal Power is *morally necessary* for the freedom and independence of the Holy See. Therefore, they do well and have an imprescriptible right to claim it, to insist upon it, and to incite all to propagate a good sound public opinion with a view to regain it.

The writer need not be told, as the GLOBE REVIEW states (No. 41, March, 1901), that despite what the common opinion of Catholics may be, the temporal power of the Sovereign Pontiff is not a "divine institution." Who does not know this? Who does not admit this? Who is ignorant of this fact? Before the Temporal Power, the Popes possessed inde-

pendence, as all know and admit,—but independence to die martyrs. Assuredly they had a right to some better kind of independence. Providence certainly considered that they had, for He who directs all things wisely, ended by founding the most lawful Sovereignty in Europe, the freedom, the independence necessary for the Church. For ten centuries the successors of St. Peter possessed this temporal power, sometimes more, sometimes less, but always possessed it, and possessed this civil and spiritual independence. The right is then imprescriptible.

INDEPENDENCE OF THE POPE MUST BE EVIDENTLY SUPREME.

History proves this beyond possibility of denial;—all eminent scholars have admitted it;—all statesmen know it. That the Church may be free, the Pope must be free and independent. That independence must be *supreme*, and *evidently supreme*. He must be free both within his own domestic or home government, as well as in the outside general government of the Church. For this independence and freedom is essential for the sake of his own dignity in the government of the Church and for the security of our consciences. The Holy Father, as the common parent of all the faithful, must have that neutrality, indispensable to him amid the frequent wars and revolutions of Christian powers. That freedom and neutrality must be *evident*; he must show himself to be free and neutral; and that no doubt or suspicion be possible upon the subject. How is this morally possible to-day, unless by some amount of temporal power? As Most Reverend Archbishop Ryan recently said in a sermon at Baltimore, “No one has been able to devise any means to secure spiritual independence other than by the possession of some temporal power.”

But the GLOBE REVIEW will nevertheless have it, that “Leo XIII. without the temporal power has exerted a wider, more beneficial, a more powerful, a more elevating, a more Christ-like and beautiful influence over the world than any Pope with all the trappings of temporal power has ever exerted before him,” etc. (No. 41, March, 1901, page 23).

That is open to serious question. At most one can plead but a broad agnosticism, so to say, as to what Leo XIII. could

or could not have done with a power of which he was deprived. But it is not the power that is in question, but the *exercise* of that power. The Church being in this world, and having to do with man is like man, spiritually and temporal. Man,—body and spirit,—is perfect. Separate one from the other, there is something imperfect, a disembodied spirit, a corpse. So, “*a priori*,” it would seem with this matter.

We, therefore, may very aptly repeat here the words of Pius VII., quoted by Pius IX., when in the presence of the “consummation” of Piedmontism and the cross of Savoy and the Italian tricolor floating triumphant and supreme from the venerable walls of Castle St. Angelo, “To do violence to the sovereignty of the Holy See, to separate its temporal from its spiritual power, to disjoin and dissociate the office of pastor from that of prince, is simply to impair and ruin the work of God; it is to expose religion to the most serious danger, to deprive her of that sovereign means which enables her chief ruler and Christ’s Vicar to extend to Catholics spread all over the world the spiritual aid which they need and ask, and which can only be ministered by one who is subject to none other.” “We, moreover, declare and protest before God, and in presence of the entire Christian world, that such is the bondage in which we are held that we can in nowise discharge our supreme pastoral office with the needful safety, expedition and freedom.”

That is the reason of the temporal power, the discharge of his supreme pastoral office; it is for the sake of the entire Church, not for the sake of the “trappings” or tinsel of a petty Italian Principality, for that is all it could be to-day, civilly, which the Pope seeks for its own sake. Certainly, “Leo XIII., to-day, without temporal power,” exerts a wide, beneficial, powerful, elevating, Christ-like and beautiful influence over the nations of Christendom. That is certainly not because of the loss of the Temporal Power. That kind of logic is open to the charge of being a “*hoc post hoc, ergo hoc propter hoc*,” and every tyro in logic terms that a sophism. Even barring the sophism, Leo XIII. certainly owes no thanks for this to those who, by brute force and atrocious fraud, brought about the fall of the temporal power in the hope that by its fall the Church herself would presently fall.

Those who so hoped are long ago undeceived. For, as Archbishop Ryan beautifully puts it, "Leo XIII. is to-day greater than any living king in his spiritual kingship, of which the world cannot rob him. He reigns by virtue of it, whether enthroned in the Vatican, or like his predecessor, dwelling by the seashore with one Simon, a tanner."

The GLOBE REVIEW, however, urges, "Why does not the Pope recognize the inevitable? The temporal power is lost and gone. Why does he not then turn his thoughts and vast influence to other subjects?" etc. (No. 41, March, 1901, page 10).

The Editor of the GLOBE REVIEW is one of the last men the writer would expect to find palliating the doctrine of might is right when it can be made successful. Surely the Editor, or any honest, justice-loving man would not advocate the theory that wrong is not wrong if it is successful, and that right is not right if it fails or succumbs to a stronger arbitrary power? Should he, nevertheless, so advocate, he ignores entirely fixed moral principles; as well, also, the fact that a Nemesis always follows wrong doing. It does Leo XIII. and the Church scant honor to assume that he or the Church would purchase peace, position or success in "those other subjects" to which he would have them turn, at the expense of moral principles.

Pius IX., in his memorable allocution, "Jamdudum Cernimus," in 1862, gave the proper answer to such apologists, when he declared:

" * * * This daring and unheard-of proposition simply means that the Apostolic See, which has always been, and shall ever continue to be the bulwark of truth and justice, ought to sanction this principle, that a thing taken perforce from its owner may be peacefully retained by the unjust aggressor; it means also a sanction of this erroneous maxim, that a triumphant wrong is not an infraction of the sacredness of right."

"But this proposition is repugnant to the words so solemnly uttered of late in an illustrious senate chamber; viz.,—'The Roman Pontiff is the representative of the highest moral power in human society.' Hence it follows that the Pontiff can in nowise consent to the spoliation wrought by these vandals,

without *shaking to its foundation the moral law of which he is acknowledged to be the form and the image.*" (The italics are the writer's.)

Finally, the GLOBE REVIEW, urging the Pope to give up the Temporal Power, that thereby he may the more readily unite divided Christendom and win it to the true fold of Christ (No. 41, March, 1901, page 10), that savors a little of the utterances of Marie Corelli's "Master Christian."

But, as a matter of fact, that kind of an appeal was in far more forcible terms uttered forty years ago, when the new kingdom of Italy was recognized by France. One Baron Ricasoli had become prime minister, and he wrote in the king's name, both to Cardinal Antonelli and the Pope, urging them to give up the sovereignty of Rome, and thereby enable him to perfect the ideal design of his predecessor, by allowing the Church to be free in the new Italian free state. The letter ended with this appeal: "It is in your power, Holy Father, to renew once more the face of the earth; you can raise the Apostolic See to a height unknown for ages. If you wish to be greater than earthly sovereigns, cast away from you this wretched kingship, which brings you down to their level. Italy shall bestow upon you a firm seat, an entire liberty, a new greatness. She reveres in you the pontiff, but she will not stop in her progress for the prince; she intends to remain Catholic, but she purposes to be a free and independent nation. If you but hearken to the prayers of that daughter so singularly loved of you, you shall gain over souls more power than you can lose as a prince, and from the Vatican, as you lift your hand to bless Rome and the world, you shall behold the nations restored to their rights bow down before you, their defender and protector."

Certainly the GLOBE REVIEW could not desire to put the case stronger.

THE REUNION OF CHRISTENDOM DEVOUTLY TO BE DESIRED.

But, unfortunately for such appeals and promises, wherever the flag of the house of Savoy has floated from that day to this,—beginning with persecution against bishops and priests, assassination of loyal and faithful laymen, to the making of

Rome, the capital of Italy, with the briefest possible delay in answer to Garibaldi's demand "Rome or Death,"—religion has not only been outraged and profaned, but its very freedom and practice proscribed under the civil laws. True, there were laws of the Guarantees proffered,—but they have availed little, and it was never intended that they should have availed. Even if they were so intended, as some one has aptly said, "Who can guarantee the Guarantees?"

The reunion of Christendom is a consummation devoutly to be prayed for. But unless the life and rights of the Head of Christendom, the principle of that union, are conserved, we may pray in vain. From the Head must freely go out, untrammelled by any obstacles or moral embolisms, light and life to all the members, even to the uttermost bounds of Christendom. From them in turn as parts of the mystical body united with that Head must return those reciprocal relations with the Head which insure their continued light and life. Free play and free interaction along that universal spiritual nerve current is necessary, otherwise Christendom is dissociated from its Head,—the Vicar of Christ. As our Lord well said, "I am the vine; you the branches. Remain in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can you, unless you abide in me." Wherefore, the Sovereign Pontiff himself, as recently as March 12, 1877, declared in solemn CONSISTORY in an ALLOCUTION delivered to the Cardinals, "How is it possible for us to govern the Church under the domination of a power which continually takes away from us every means and protection needed for the exercise of our Apostleship?" * * *

In fact, the reunion of Christendom,—aye, the very existence of Christendom, is possible only by the conservation of the rights, spiritual and temporal, of the Head of Christendom,—Christ Jesus present among men. Permit the writer to here explain from an article written by him in the aforementioned "Souvenir" or Jubilee number of his journal in 1887, on "Devotion to the Holy Father."

There is a two-fold presence of Christ in His Church. In the first, Christ speaks to *the individual*, to the devout and religious heart, words of friendship and love. In the second He speaks to *Society*, words of guidance and instruction.

This two-fold presence is necessary; should doctrines pertaining to faith be heralded over the world, should novelties which meet human applause disturb the faith of the people, should a contemporary of an Arius, a Luther or a Jansenius desire to know what he must believe concerning the divinity of the Son of God made Man, the necessity of confession, or the efficacy of Grace, in vain would he approach the silent Bible or the silent Lord in the Holy Eucharist. He must go to that other presence of Christ, that "*alter Christus*," who speaks with a living voice,—the Pope. The flesh and blood,* soul and body of our Lord are substantially abiding in the Sacred Tabernacle, but infallible truth and instruction, the living Voice of Christ, are at the Vatican.

Christ remains among men in the person of the Sovereign Pontiff. The Pope the Bishop of Rome,—the successor of St. Peter,—the Vicar of Christ, is the visible presence of Jesus in Christendom. Christendom, for this reason then, might as well try to have originated, without Christ, its cause, as to be reunited without the Pope. He is the organ, the medium by which Christ, His Incarnation and its effects are perpetuated and promulgated to the world unto the end of time. The Pope, the visible presence of Christ, unites in himself, then, all the spiritual and temporal jurisdiction of the Sacred Humanity. He enjoys among all rulers of earth, all the right, sovereignties and immunities of the Sacred Humanity of Christ. By divine right no crown is above his, he can be subject to no one. He represents Him who is King of kings, the Lord of lords. He is above all earthly rulers, and should he ever submit to a temporal sovereign, it is as our Lord Himself paid tribute to Cæsar, not that He owed it or was subject, but for the sake of peace, public order or avoidance of scandal. As Vicar of Christ, he is Christ among men to-day in Christendom, clothed with plenary authority to govern, teach all men and all nations all things concerning eternal salvation.

When this plenary authority was known and admitted, when this independence was supreme and recognized by Christendom, as evidently supreme, the Papacy was at the zenith of its power in the religion of Christendom. The period when the Popes were the recognized supreme arbiters of Christendom,—the Middle Ages, was also the period of the triumphs

of the Blessed Sacrament, when were composed those triumphs of the Liturgy, the Offices of the Blessed Sacrament,—of Hymnology, “*Lauda Sion*,” etc., of Art, “*The Last Supper*,” etc. The two-fold presence of Christ supreme, and recognized supreme, the result was that Christendom was one,—undivided, a veritable Kingdom of the Nations for Christ,—“*Christen-thum*,”—and the Sovereign Pontiff was supreme, evidently supreme therein,—its Head and Arbiter in *civil* matters as well as spiritual matters;—and this not in the Pontifical States alone, but throughout Christendom.

On the other hand, when time went on, and the bad spirits and false prophets grew stronger and bolder, and found a way into the body of the Church itself, and plotted the utter overthrow of Christian faith in the sixteenth century, they could find no more certain expedient for their hateful purpose, than that of reviling and blaspheming the prerogatives of the Vicar of Christ.

For they knew full well that, if they could once get the world to dishonor and deny Christ’s Vicar, the dishonor and denial of Christ Himself would follow inevitably close. The Church and Satan agreed together in this, that Christ and His Vicar went together; and the experience of three centuries has confirmed their testimony; for that portion of Christendom which has honored the Vicar of Christ, still worships Jesus Christ as God of every God, while the other portion, which now have ceased to worship Christ as God, began then by scoffing at His Vicar. In other words, it is evident from history, as well as a casual survey of Europe and America, that those who denied the presence of Christ in the person of His Vicar, the Pope, and separated from him altogether, eventually denied the real presence of Jesus in the Blessed Eucharist, and now finally deny the presence of Divinity or the God-Head in Christ Himself, and have ceased to worship Him altogether.

Luther and the early reformers believed in the real presence of Christ in the Eucharist, and celebrated Holy Mass. They, however, denied that other real presence of Christ in His Church, viz., in the Pope as Christ’s earthly Vicar. The result has been the inevitable denial of Christ’s two-fold presence,—and now finally the denial of Christ’s Divinity altogether. Since the Pope, the Vicar of Christ and His continued presence

among men was the Head of Christendom, the denial has inevitably riven Christendom asunder; it is to-day disunited, and impossible of reunion. The Body of Christ and its Seamless Robe is hopelessly rent from top to bottom.

The conclusion from this phenomenon deduced from history is of most momentous import and of far-reaching consequence. Before Christendom can be reunited it must retrace its steps, go back over the way it has departed and wandered these three centuries.

RECOGNITION OF CHRIST'S VISIBLE PRESENCE IN HIS CHURCH WILL ALONE REUNITE THE CHRISTENDOM OF TO-DAY.

It must recognize that visible presence of Christ in His Church; it must look back to the fact that Christ remains among men in the person of the Pontiff; that he is the *visible* presence of Jesus among men.

Then will inevitably and closely follow the belief in that other real presence of Jesus among men, the Real Presence in the Holy Eucharist. When this two-fold presence of Christ is once more actualized in religious belief and practice of the peoples of the world, history will be found to repeat itself as it always does; then will follow a Christendom, the Kingdom of Christ, a reunited Christendom.

Hence the doctrine of the Pope, his Primacy, Prerogatives, Spiritual and Temporal imprescriptible rights, is far and away above all other doctrines to bring about the amelioration and reunion of Christendom. The doctrine of the Head of the Church in all its fulness,—the Vicar of Jesus Christ,—the successor of St. Peter: the Primacy of the Supreme Pontiff: his essential attributes of Authority, Infallibility and Indefectibility; the Independence of the Holy See; the Civil Sovereignty as well as the Spiritual,—in short, Jesus Christ perpetuated and universalized,—these are the subjects which all who sincerely, intelligently, broadly and loyally desire to aid in the reunion of Christendom advocate and preach. And justly so, for all that is kingly, priestly in our Lord is gathered up in the person of His Vicar under these titles, prerogatives and rights.

Hence all advocacy and sermonizing on other and admittedly grand subjects, such as the Holy Ghost, Devotion to the Third Person of the Trinity, and this the Era for such Devotion, the Divine Fatherhood of God, the Brotherhood of Humanity, its Rights and their Conservation, all these, baring somewhat of speculation at times in their enunciation, all these, when the foregoing is overlooked or held in the background, are not to the point.

Hence let Christ and His earthly Vicar, his rights and prerogatives, spiritual and temporal, as Catholic love and loyalty always have recognition, be preached, advocated and demanded. This is the bond to reunite Christendom around its Head once again supreme, and evidently supreme, and universally recognized as supreme.

Not all at once in a day or year will this be effected; but first by finding some one point, some common ground, on which there is substantial unanimity. That one point, as the Most Reverend Archbishop Ryan has beautifully said, "Is the foot of the Cross of Jesus Christ. Reverence and love for Him are found in the hearts of many of those who do not profess Christianity under any form, and even now we find the Reformed Jews joining in the universal chorus in His honor. O how many hearts there are outside the body of the Catholic Church who love our Lord with great tenderness! Such 'are not far from the Kingdom of Heaven,' and may be made to love, when they know Her, the Spouse of their Lord. 'And I, when I will be lifted up, will draw all things to myself.' Christ crucified, still remains 'the power of God and the wisdom of God.' The Encyclical of the Pope on the occasion of the opening of the 'Holy Year,' and his more recent one on 'Jesus Christ Our Redeemer,' are most opportune utterances, admirably calculated to enkindle the fire of charity in our own hearts and to proclaim to the children of the world without the Church, that though they refuse now to enter its portals, there is erected in front of the temple a great Cross, under the shadow of which we may all meet and adjust our differences in order to final union."

In this same connection the venerable Bishop of Little Rock, Arkansas, Rt. Rev. Edward Fitzgerald, during a long conversation, a few years ago, with the writer, gave utterance

to similar sentiments when he said that he had the greatest hopes of the American non-Catholics and ourselves one day being a united Christian body, owing to the fact that, say what you will, the reverence for Christ and his Sacred person is a prominent feature of their religious belief; that it, therefore, affords us a great common ground upon which to begin overtures,—and by keeping secondary teachings temporarily in the background, there is a most encouraging outlook for the future. In Apostolic days it was a good augury that all recognized Christ as a holy personage, viz., Elias, John the Baptist, or one of the Prophets.

Then will follow in due time another bond of union,—the necessity of that Saviour's perpetuation, and the recognition of His *VISIBLE* presence in the person of His Vicar, the Holy Father.

Then will the grand Evolution toward a reunited Christendom amidst these environments of Christ and His Vicar rapidly progress: still another bond of unanimity will arise, viz.—the recognition of the necessity for the individual Christian of a more intimate presence of Christ,—*i.e.*, the Real Presence of Jesus Christ in the Blessed Sacrament.

Then the road will have been retraced, the recognition of the two-fold presence of Christ in His Church will be again an actuality in the faith, practice and religion of the peoples of the world; history then will repeat itself, Christendom will be reunited. Christ's Kingdom, of which once more His Vicar is the Sovereign pontiff and Head, "*Pontifex et Rex*," will be known of and recognized by all.

Thus, and thus only can we have a reunited Christendom. But, meanwhile, we must not allow the Statute of Limitation to settle the Roman question, or let it settle itself; nor must we supinely await the foregoing consummation of Christendom's reunion; we must prepare the way by word, by pen, by ballot, by the press, when and where it is permitted to use it, by taking advantage of every national or great celebration; by every legitimate means of authority and influence, we must unceasingly raise protestations of right and justice for the Holy See, and its Temporal and Sovereignty and Independence.

SILVER JUBILEE OF PONTIFICATE OF LEO XIII. IN 1903, A.D.

Finally, in this connection, permit the writer to make a suggestion. A World's Fair and Centennial Exposition is to be held at St. Louis, in 1903, in honor of the Centennial Anniversary of the "Louisiana Purchase." Five million dollars from the Government, five from the State of Missouri, and five from the City of St. Louis have been already contributed.

Fully as much more will be expended by the city in preparation therefor. The purpose is to make this the greatest exposition of its kind so far held anywhere.

It is likely that a third Catholic Congress of the Catholics of this country will be held in St. Louis during this World's Fair. In fact, the writer has read of national delegates from one or two Catholic organizations having been selected.

Now, as a subscriber to the capital stock, and duly authorized stockholder of the St. Louis World's Fair and Louisiana Purchase Centennial, and therefore, according to the recent public statement of the treasurer, as one having some degree of right in suggesting plans in connection with this Exposition, the writer would humbly submit: The Silver Jubilee of Pope Leo's Pontificate falls during the year 1903, and already steps are being taken at Rome to officially announce that fact to the world. Special prayers for the conservation of the Holy Father's health and strength will be asked of the world. A great celebration will be held that year in Rome. Only a comparatively small number of the Catholics of the United States will be able to attend: they can hold the celebration at home, however, and doubtless will do so. Why not hold the principal, the national celebration that year, during the Catholic Congress at the World's Fair in St. Louis? Why would it not be a grand idea for the GLOBE REVIEW having made full amends, as the writer in 1887, at the time of the "Golden Jubilee" of the Priesthood of Leo XIII., to be the first in the field to "sound the tocsin" for all the Catholics of the United States to be represented not only at the Catholic Congress, but in a grand demonstration in honor of the "Silver Jubilee" of the Holy Father's Pontificate, and another living act of faith in the independence of the Holy See? Such a

demonstration and such an act at such a time would be an appeal to universal public opinion of vast *moral* weight.

The "Order of the Mystic Shrine," will likely now hold the meeting of their "Imperial Council," that year in St. Louis during the World's Fair, and will assemble thousands of their "Nobles" from all over the United States. Would it not be proper then for the children of the true Shrine of Christ and His Vicar to assemble that year and give all another object lesson in St. Louis similar to that of Rosary Sunday, 1887?

The writer will have resumed his missionary duties in St. Louis long before the date of this celebration, and therefore, with his experience in the three great events already described, and especially that of Rosary Sunday, 1887, can be counted upon doing all that one pastor and individual can do to aid in maturing the foregoing suggestion. Meanwhile, he is more than pleased to know that the *GLOBE REVIEW* will give its valuable columns to create and foster Catholic and public opinion on the subject, and be the medium or organ to make the proposed celebration national in the highest sense of that term. As the magazines and reviews of the country have raised a fund for a special department and display at the Exposition, this may enable the *GLOBE REVIEW*, at the time immediately next the celebration, to be on the ground, to more directly and immediately push the work, or to get out a local or supplementary number on the celebration itself. That, however, is a matter of detail; meanwhile, the writer will see to it that this voluntary committal of the *GLOBE REVIEW* is from time to time made good. The writer would, however, request the kind comment, consideration and opinion of the Catholic press of the United States upon the subject, and would also invite an exchange of views of the readers of the *GLOBE REVIEW*, which comment and exchange of opinion he would suggest may be sent to the office of publication.

REV. JOHN T. TUOHY.

St. Louis, Mo.

THE LESSON OF LESSONS.

In a certain very real sense we are all born rich. We enter into an inheritance provided for us by the previous generations of mankind from the beginning. Religiously, we inherit from Moses; poetically, from Homer. In architecture, from Egypt; in art, again, from Greece. For the Greeks never let go; their grasp is upon us from one generation to another. From Goethe with his "Iphigenia in Tauris," to our New London poet with his legend of "Marpessa," the truth of the Greeks remains eternally the truth of the world.

"The coin outlasts Tiberius."—But alas for us! That everlasting mint-mark of beauty,—it will never be ours to stamp it on future ages as the ancients have stamped it upon ourselves.

This moulding of spiritual truth into new forms, fresh creations of exquisite fairness, and by this means winning the world's wayward heart unawares, constitutes the triumph of Art, the triumph of poetry. Truth has, indeed, power to win, even in most rugged guise, through her innate divinity; but she must fight a battle first. Clad in beauty, she can persuade men softly and stir no antagonism. Wherefore the Church, in her zeal for souls, has never failed to employ the gifts of the poet, the architect, the golden-tongued orator, the great painter, the glorious musician, and has always found her profit in the willing service of these.

Consequently, too, she is never indifferent to their work, more or less successful, in their respective fields, nor to the influences which are ever moulding men's minds through these media. And this not in one land only—for is she not "the Holy Church throughout all the world?"—nor purely within her own official limits, because the drift of the great world-currents outside is either bringing souls toward her or sweeping them away. Witness, for example, her recent gains in Scotland, the very home of the Covenanters and the stern parent of Dissent—gains, whose statistics are given by the organs of the so-called Evangelical bodies in this country at some length, by way of sounding the alarm among the faith-

ful. But such gains were never made, we may be sure, without some previous softening of the soil by the dews of Heaven. In our own rugged New England likewise, where the Puritan spirit was cradled, the influx of the French-Canadian element has, of late, made like overturning. Nor is the change a mere growth in bulk, confined to the Irish and other immigrant races; but in some mysterious way a softer breath seems slowly touching the higher strata. The Puritanic harshness of colonial days went long ago; toleration and general Christian fellowship now forbid the conscientious Protestant to flout his Catholic neighbor; he even admits that there may be much good in a belief and worship other and older than his own. Moreover, he likes his Episcopal brethren,—if not really of their fold,—learns of their litanies, creeds and collects—finds out that what his Rockefeller Baptist teachers describe as “servile obedience to form” is instinct with soul-life—even as the blood surges through veins and arteries,—and, the wall of prejudice thus broken down, he yields to a certain feeling of friendliness toward Catholicism.

The managers of our secular dailies, who feel every pulsation of popular thought, have been quick to perceive this change of base—and prompt in wheeling into line. This has been to their advantage; and, in these days, if “any good thing come out of Nazareth,”—a poem by Father Tabb or one by Maurice Egan, an address by Dr. Conaty or a beautiful word from Bishop Spalding,—they are glad to get it and give it handsome setting. Waves of influence thus set afloat reach far on to unknown strands, and the more of these we have, the better!

The course of the “Atlantic Monthly,” the literary organ best worth considering in this connection, evidences, of late, the same turn of the tide. Compare its recent paper, on “Dante’s Quest of Liberty,” whose sound Catholic views of sin and retribution the “Congregationalist” itself admits—though with evident reluctance—to be grounded in the eternal Divinity of righteousness,—with much of its utterance in the days of old; compare Mr. Sedgwick’s articles with many that once crowded its pages, and the gain, almost infinite in a spiritual sense, becomes past gainsaying.

The “Atlantic,” moreover, never loses the old classic

flavor wherein we rejoice, its old mint-mark of Attic grace. In its March issue, through its prosaic list of solid contents comes a faint far-away melody. We hear "The Flutes of the God." The poem thus entitled voices a Divine breathing upon the human heart, giving the intense stress, the compelling power of that call from Heaven.

Possibly its author, Edith M. Thomas, has builded better than she knew. For she has given us not only the lustrous vision, the spell of antique loveliness, the worship of Cybele, the flavor of Phrygia, but something, too, of that external force which "fainteth not neither is weary" and moves mankind to follow it forever. Not in vain ring "The Flutes of the God"! Not in vain for any generation—no, not even for our own!

The great literary worth of such poems as this is already recognized, their refinement, artistic quality and strength of well-controlled passion, in comparison with cruder utterances, seeming beyond praise. No better work confronts us than that of Edith Thomas, taken all in all. Yet, perhaps, she has here advanced more fully than usual into the realm of spiritual values.

The poem now before us is preluded by a citation from the Greek, indicating its general topic, and opens with a passionate appeal to the goddess Cybele to absolve from his vows the youth who has left all to follow her. This cry is put in the mouth of a deserted maiden. Listen to it:

Oh that I knew where to find thee—to fall, and encompass thy
knees,

Thou, as thou art, austere, with thy turrets and dangerous keys;

Thou with the frondage of oak that enshadows thy grave, straight
brows!

I would cling to thy knees till thou wouldst absolve the Cory-
bant's vows—

E'en his vows, who was mine, ere the voice from the forested hill,
With the flutes and the cymbals, he followed, and them he followeth
still!

He follows, he dreams, with wide eyes all bare of the curtains of
sleep;

He heeds not the dawn on the height nor the shadows as upward
they creep.

If the arrows of winter be forged, or the flame of the summer be
fanned,

He feels not the thong of the priest, nor the blade in the lean, wild
hand ;
Crimson the thorn-set path where the foot unsandaled hath trod.
He stayeth for none he shall meet—he hears but the flutes of the
God !

The mother that bare him, the father that guided afield his young
feet,

Into the wilderness journey, they come to thy desolate seat.

At the foot of a fir tree they find him. Trembling, their knees and
their speech :

“Come away, thou our support ! Like the vine in the wind we
outreach ;

Prop have we none ; we are stripped, we are shaken by every gust ;
Withers unripened our fruit, and we stoop to be gathered to dust.

Leave thy dark seat by the fir tree, and hear us while yet thou
mayst hear ! ”

Their voices die off on the waste, and the sigh of the fir tree comes
drear.

They wait for the voice in response ; he uprears his thin form from
the sod :

“What say ye ? Who speaketh ? I hear—I hear but the flutes of the
God ! ”

I was the maiden betrothed, and “Surely,” they said, “thou
shalt go,

Shalt touch his dead heart into life, and his eyes shall regain their
lost glow ! ”

Breathless I trod the lone ways. Among the mad priests, as he
ranged,

I beheld whom I loved, but ah ! I beheld him how changed, how
estranged !

I had drawn him apart from their throng, I had whispered the words
that are charms.

Had touched his dead heart into life, and pillowed his head in my
arms ;

But farther and farther aloof, to the notes of wild music he trod.

“Who follows ? ” he cried, “Who follows ? I hear but the flutes of
the God ! ”

Truly a poem like this, full even to the brim of classic
beauty, the very wine of Antiquity, stands in strange contrast
to our own every-day thought. It looks out at us, with the
eyes of its lions that flash fire at the word of the god ! And,
in face of that passion, that mysterious rapture, many things
we care for begin to look very cheap and common.

It becomes a sort of rebuke from the heathen world !

How should the meretricious art of modern Paris, the melodies of our own dance-halls—standing as types of other showy things, “of the earth, earthy,”—attract any soul that has once felt even this partial breath of the Divine, or heard from afar off “the flutes of the God”? To him, who once listens, more and higher revelations will come. The new charm grows overpowering;—the divine enthusiasm sweeps on in fiery billows, and we have a Beethoven in the solemn throes of musical creation or a Dante with burning eyes evolving a *Dinvinna Commedia*.

Our American students of Art and music, should lay this truth to heart and ponder it—to their own salvation, professionally, and perhaps otherwise—that nothing great is ever accomplished save by this one process of leaving meaner things behind and following, at any cost to ourselves, the flutes that call us upward and onwards. The man who stops on his way for money-making, for ephemeral applause, for the gratification of his own whims or the demands of the mode,—nay, even for the urgencies of loving souls most dear to him—will fail of his ideal vision, and, thus failing, fall short of ultimate success. The sacrifice may seem too great for our young aspirants, but the old truth remains true—“No cross, no crown”—no, not even of laurels!

This willing self-denial, in its highest form, has been described as “the Enthusiasm of Humanity.” When a man leaves all else to pursue the Divine ideal, though it be through blackest chasms of sin and degradation,—be he sage, apostle or philanthropist,—it is because some unearthly fascination lures him; some high flute-note, unheard of lower souls, sounds ever in his ear—some invisible power, sweet beyond resisting, has called him to this or that work of charity and to none other. Like the Greek Corybant mastered by “The Flutes of the God,” he wanders on, strangely undeterred by fatigue, opposition or the perils of the way. A Loyola or Savonarola, a Tolstoi, a Father Damien, with many a nameless worker of our own day in the cause of the down-trodden, bear living witness to the Divine attraction, its force, its supreme urgency. It is the Christian reality, of which the pagan belief was type and symbol.

Is not Tolstoi to-day actually facing “the eyes of the lions,

glancing fore in the twilight"? Is not every man in this land who speaks truth, cost what it may, or opposes the popular will,—honest amid scorn, incorruptible amid bribery, stern in his scruples,—a living witness to this sweetness of conscientious daring? Is not every reformer such a witness? In the Church or out of it, from Pere Olier, amid ancient clerical abuses in France, to Senator Hoar, of Massachusetts, protesting against the new "Imperialism" of the opening century, men have heard the far-away call of the holiest and highest—and have followed it. Foes may sneer and friends dissuade, the night gloom starless, "the path thorn-set," yet they find unseen compensation.

The great task of the Christian priesthood is to stir men and rouse them to this highest ideal. As we read the plaint of the Phrygian father and mother, is it not familiar? Is it not repeated daily? How often the natural ties of life stand between a man and his higher self! We are irresistibly reminded of the solemn words,—so familiar, yet so full of power,—"Whoso loveth father or mother more than Me is not worthy of Me." To lift the dullness of average humanity to this plane of willing sacrifice; to make even fine men, those most capable of intense comprehension, love the Divine voice that calls them, till, to the world, they seem enamored of self-denial, poverty and pain;—this is a labor of Sisyphus—labor that must inevitably fail, save as the sweetness of the Divine itself draw them with its high flute-summons. Even the Greeks, in their own dim way, knew this. It is not the priest who draws the Corybant, but the god.

Modes of rousing men and catching their attention—of awakening, as it were, the listening faculty of their spirits—have varied in each and every generation. But the Greek idea is suggestive. It is a sweet sound which charms the Corybant. There is a sweetness, also, of life and thought, which charms the moneyed worldling, and, likewise, his degraded brother of the slums, whom poverty has made godless. The Social Settlement idea—which has been so successful in London and elsewhere—gives a good instance of this. It does not aim at teaching men, directly, or training them by any kind of discipline—it is neither an institution, an amusement bureau, nor yet a charity. It simply shows the poor a little of the

sweetness that belongs to simple, clean, pure living; they behold the refinement that is like a fragrance, the kindliness that is the breath of religion. Through listening, unconsciously, they learn the tune and fall in step with it.

The Sister of Charity does the same work, in her own way, and the good brother of St. Vincent de Paul. Every hospital, every asylum, every Orphan's Home, every House of the Angel Guardian has its flute-note, whose music is not unheard by many a Corybant. These are the sweet things. They bring the far-off music of the Divine a little nearer. They sing of the Christ, and in due time the great American public will listen and turn its steps to the place whence the harmony comes.

The tone of the Catholic newspaper is, however, often discordant. Its editors, if they wrangle with each other, rave against the English, and go about each with a chip on his shoulder, hunting a grievance—as some of them do,—are really doing mischief which they do not mean. A constant howling about the wrongs of Catholics and charges of unfairness towards them—however true and well-based—the imputing of evil motives to the Protestant clergy, in the Philippines and elsewhere—and any complaint, in fact, of like *animus*, stirs recrimination and is hardly attractive flute-music. This kind of thing is not defending the Faith, as the excitable complainant honestly thinks it to be. It rather leads the outside world to say—"Catholicism is not the religion of Christ.—This is no real following of the lowly Jesus."

But the Pope's own utterances are sweet-tempered. They breathe a spirit of kindness and Christ-like love for the stray sheep of the Protestant world. No one with heart and good feeling could fail to respond in the same spirit, though acquiescence remain impossible. In this point of view, the attitude of Leo XIII. is beyond praise. Moreover, there is this to be said: The master who has won the affection of his pupils has gone far on toward their instruction. Is not love, itself, the lesson of lessons?

This is no plea for cowardly silence or any feebleness of utterance. It is only that a trumpet blast, however fiery, should be pure sound, intensely musical. Only such tones

penetrate the distance; only such pierce and lure souls that are very far off.

Touching these far-away souls, we find their conditions and moods, their spiritual states, diverse as the souls themselves—and these individual variants are almost infinite. Equally diverse are the causes which have kept and are still keeping them aloof. Now, it is a timid nature afraid to follow the fluting it loves; now, a wilful one, fiercely resolved not to listen;—again, a cool, audacious spirit who hearkens in bravado—or a selfish, self-important one, who says he wants no fluting but his own. Yet, in their own God-appointed ways, the flutes of heaven are empowered to reach one and all of these. In the silence of midnight, in the gloom of sorrow, through the still blaze of noon-day, in some sunrise—or sunset—of earthly joy, the reiterant sweet sounds still make their appeal.

Exterior conditions, such as poverty, degradation or crime, or their opposites, riches, haughty station and ambition fostered by power, may shut out the music for a time, yet, as starlight cleaves the dark, the Divine summons inevitably comes. One calls to another, perhaps—there is some discussion—together they listen; then, with wavering, fearful steps they begin to follow. The irresistible music has worked its charm.

In point of these outside conditions, the soul farthest off would seem to be the pagan pure and simple, the savage or semi-barbarian of Asia or Africa; and the very nearest our nominal Christian of civilized lands. Yet the "Heathen Chinees" may hear and follow gladly—even to martyrdom, as has been lately seen!—while the bad Catholic and virulent Protestant sectarian, here at home, stop their ears like "the deaf adder" described by the Psalmist. It really seems as if the "ancestral influence," on which the poor pig-tailed Chinaman pins his faith when unconverted, were curiously duplicated by the inherited prejudices of cultured people. The old wars between Cavaliers and Roundheads, the struggles which rent England in the reigns of Mary and Elizabeth have been, as it were, perpetuated; so that the old hatreds linger to-day in this land. However modified by our general habit of easy toleration, they crop out in the calm disapproval of the Church-

man for the Dissenter, in the dislike of our good Methodists and Baptists for a Roman Catholic and *vice versa*. Even the "Anglican Catholic" of High Ritualistic views finds a Chinese wall looming up between himself and his brethren of the Roman obedience, whose best belief he sincerely shares and with whom he walks in almost parallel lines. For, sharing their spiritual faith, he yet honestly rejects their ecclesiastical system:—forgetting, perhaps, that we all "have our treasure in earthen vessels" and that his own ecclesiastic sun-disc is not altogether free from spots. Human ambition, unfairness to the lower clergy, episcopal arrogance and the like, are faults common to every hierarchy but that of Heaven, and he may well use his Common Prayer as a weapon against them. The Dissenters find equally great difficulties, of other types, in the working of their various systems;—the autocracy of Presbyters—and, still worse, of unruly congregations—bringing in evils as hard or harder to deal with.

Yet all these things tend to alienate men,—to keep them apart from each other and aloof from the Divine; so that, far from pursuing like the Corybant, they cannot even hear the flutes of the God.

Yet, when conscience awakes, disgust with many of these things and with the general discord of the world makes the Corybant of to-day yearn for something better and nobler. He is caught on the rebound, reaction comes, and he listens anew. The wrongs around him, inflicted on the helpless; neglect of the poor, however deserving; selfishness and greed in business; successful action on the part of the unscrupulous; the many deceptions and delusions to which he himself and his fellows fall victims; all these—and other like experiences—lead him to yearn for "the land that is very far off." So he begins to love the music that comes thence and calls thitherward.

The poet Wordsworth felt this most keenly, expressing his feeling in a wonderful sonnet, whose opening lines and closing burst of earnestness make it unique,—the beloved heart-treasure of thoughtful men and women.

This one sonnet is enough to prove that the eternal Greek beauty had its hold upon Wordsworth also, though his work

does not often touch on classic themes. And we find in it what the other poets do not give us—what not even Keats in his exquisite “Ode to a Grecian Urn,” can make us feel—the wearied soul of to-day envying the pagan his strong clasp of things divine. Mists of irreligion, shadows of doubt, glamour of gold and satiety of pleasure beset us on all hands, till now, at the beginning of a new century and here in our own land, we begin to share the poet’s yearning. We cry out for the higher faith, the clarified vision. Should we not thank the Church for bringing it to us? For meeting selfishness with charity, pleasure with asceticism, gold with voluntary poverty, divisions with unity, doubt with the assurance of Divine Presence? Can we not do more than we are doing now, in her service? Do we not envy the Corybant fleet of foot, free of spirit, in fiery power pursuing the flutes of his god? What would be the end, should a like intensity drive us onward? Would it not set the Church aglow to its very centre? Fill it with soft, steady zeal, like the Pentecost of the Apostles? Nay more!—Set the pace of the whole world by the great time-beats of Divinity?

Hush, good friends! Be still, one moment!—Do you not catch a sound? a high, sweet call, fine and pure, as of flutes in the distance?

CAROLINE D. SWAN.

A SOCIETY FOR THE PROTECTION OF FAUNA.

The rare fauna of this planet—as often before indicated—is in danger of extinction; human greed, human destructiveness, human ignorance, and lack of appreciation of nature’s wonders and beauties, forming the vanguard of advancing civilization, have been all along carrying havoc into the pristine wilds and marking the path of progress with needless butchery and ruin. Nature’s system of zoö-geographical distribution, whereby different divisions of the earth’s surface are severally characterized by peculiar species, genera and even orders not found elsewhere—thereby providing a pleasing diversity in the whole, has been ruthlessly invaded and disarranged by that being which styles himself “creation’s

lord," but might as truthfully be designated, its tyrant and mar-plot. Unaffected by that charm which the naturalist experiences at sight of unfamiliar and novel forms of animal life, the average pioneer proceeds to recklessly depopulate every new country of its native four-footed or feathered tenantry in which he sees no utilitarian purpose by which he may be served; and, aided by the eager sportsman who sees therein but targets for his murderous skill, soon renders the erstwhile teeming wilds as voiceless nearly as the lifeless deserts of the moon.

Perhaps one of the most remarkable regions of the earth in the matter of fauna has been South Africa, now prominent as the scene of episodes very characteristic of, if not creditable to our civilization. Whether in the number of species and genera, the singularity of forms or the great size of the quadrupeds indigenous there, it was in its pristine state one of the richest fields for zoölogical research. Here at home were those giant brute lords of the earth, the elephant, rhinoceros and giraffe; here was the stamping ground of those curious cousins to the horse, the beautifully painted zebra and quagga; here gambolled the fanciful gnu, and herded in countless thousands other varieties of antelopes; here burrowed those odd creatures, the aard-vark and aard-wolf or proteles; here resounded the hyena's strange laugh, the cry of the leopard and the heavy roar of the monarch lion;—with huge strange birds, such as the ostrich, great bustard, secretary-bird and others not needing to be particularized. Unfortunately, the first Europeans to establish themselves in that part of the world were not naturalists, but thrifty Dutch adventurers, whose descendants, the Boers, growing up in the wilds, were ignorant, avaricious and brutal. They knew no book but the Bible, in the opening chapters of which, giving man dominion over all other creatures, they doubtless saw a warrant and license to kill and destroy at will the native animal life (even as their Calvinistic creed justified in their eyes their heartless treatment of the native humans), that varied fauna they found so abundant upon the wide karoos or plains of their new adopted country.

It is sickening to think of the result of the wanton slaughter, extermination or summary wiping-out of that most note-

worthy characteristic of South Africa—that which has conferred upon it the interest and charm which the boy-readers of the books of Mayne Reid and others have associated with its very mention.

Another equally noteworthy region is New Holland, or Australia, as now called, peculiar to which—with one exception—we find a whole order, the native quadrupeds of this great island continent coming nearly all under the designation of “marsupial,” or pouch-bearing, including the many species of kangaroos, opossums, wombat, koalo, etc., and having but one representative—the Virginia opossum—in any other quarter of the globe. Here, as elsewhere, however, have human greed or wanton destructiveness all but done their work. And the same may be said with reference to our own country, indigenous to the soil of which are some of the most magnificent representatives of the great and varied order of ruminants,—the bison, moose, Rocky Mountain sheep, etc.; and nowhere else has the policy of extermination more fully accomplished its deplorable results.

In but one division of the earth has this process been held in effectual check, namely, in long-civilized Europe, whence those identical destructive elements have emanated; and thus the curious fact is presented, that the very cradle of those swarming populations now filling the earth and crowding out the peoples and products of other lands—the part of the earth which has been the longest and most thoroughly subdued to civilized man—contains more wild animals than many newly and comparatively but partially settled countries where they were indeed recently more abundant; and, here they enjoy much more effectual protection against extinction than elsewhere. This, of course, is owing to the stringent laws of the strong, for the most part monarchical governments there established, which are in the interest, indeed, of the privileged few, the sport-loving titled classes. That our brotherhood of naturalists or zoölogists throughout the civilized world have an equal if not greater interest in preserving from extinction the many characteristic types with which nature with so almost infinite contrivance and originality has peopled our planet, with the mere sporting gentry of Europe or our own country, would seem obvious; that all this wonderful diversity

of living forms were intended to minister to something much higher in our constitution as sentient beings than our mere physical part, or the instinct to destroy, which needs not objects of such consummate design for its satisfaction, any thoughtful mind would readily conclude as more consonant with the idea of a creative intelligence which these suggest, and to the religiously disposed are evidence.

Now, while there may be yet time, should be formed a universal or world-wide association of all desiring to arrest the process of destruction, and save from extinction many rare species still extant, promoting their multiplication and wider range in those cases where but a dwindling remnant remains of once numerous families of animals. Such an organization, composed of men eminent in their specialty, could not, if actively and systematically worked, fail to have a strong influence upon the legislation of all civilized countries, resulting in the passage of more efficient laws as well as a more effective execution of the same, and the establishment of zoölogical reservations. It is to be hoped that with the extension of British sway over all South Africa that something may be done by an enlightened government in that part of the world in the direction indicated.

FREDERICK WM. CHAPMAN.

Fairhope, Ala.

GLOBE NOTES.

About three weeks previous to the date when the manuscript for this June GLOBE should have been placed in the hands of the printer, I was obliged to go to the hospital, and once more suffer a surgical operation; hence the June GLOBE is about three weeks late. But I am confident that my subscribers and friends will pardon the delay. For my part I am glad to have escaped with my life. I had been quite indisposed and unable to work, except at a little office duty, for several weeks previous to the experience just named; now, I hope for at least a brief season of moderate health and of working capacity. Meanwhile, as if by providence divine, a number of good and learned priests have interested them-

selves in the GLOBE, who intend, in the future, to write for its pages, thus guarding its ancient orthodoxy, and at the same time to further its business interests. It may not be wise to say more on this point for the present; but let us hope that our utmost expectations in the line indicated may be more than fulfilled. The GLOBE has always had a coterie of able and scholarly writers, but we cannot have too many of these.

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The clerical and other gentlemen who, during the past few months, have been stating, in certain western Catholic papers, *first*, that Mr. Thorne did not recognize the authority of his bishop; and *second*, that Mr. Thorne had left the Catholic Church, are simply common liars and slanderers; and the only reason that I have not prosecuted them for libel is, that up to this date in my life I have never prosecuted any man. I am conscientiously opposed to it, except as a last and dire necessity. This may explain to certain eminently respectable priests and laymen why and how it is that they have been allowed to go in peace, while owing me several years' subscription to the GLOBE REVIEW. I believe in the Gospel, and do not care to press any man with the law.

I have borne with these miscreant liars and slanderers up to this time without seriously denouncing and rebuking them, because, what with my almost continuous illness and many cares, I had desired to spend the rest of my days without personal and acrimonious controversy with any one; but I do not propose to let mere puppies, whose eyes are hardly open, bark me out of the Church with their spiteful and malignant yelping.

When they say that it gives them pain to make these libellous statements regarding me, I believe them to be lying just as deliberately regarding their own motives as they lie regarding my position. They know full well that their statements are libellous and are sure to some extent to injure my business, and they may hope to gain thereby; but if that is good Catholic conduct, or anywhere within millions of miles of Catholic orthodoxy, then I pray the good God in His own good time to deliver me from the contemptible trash. But men who calculate to rise upon the slandered fall of a brother man, have themselves always fallen into undreamed-of hells, and

I do not believe that the laws of this universe have changed, or that they will change to accommodate the pin-feather "squeal pigs" who have undertaken to slander the *GLOBE REVIEW* or its editor. Those who have tried it so far have repented; and those who are trying it now will repent, or go to hell, where they belong.

Do I not comprehend the use and force of the English language? Can I not speak and write it with moderate clearness? Am I a coward, afraid to express myself?—or a hypocrite used to evading and covering the truth? Have I not a fairly good vehicle of communication between myself and the world? Am I afraid to speak the truth regarding myself? Have I not thousands of dear friends among the Catholic priesthood and hierarchy, and do I not owe it to myself and to them to state the truth plainly? If I had left the Church, would not these have heard of it through my own magazine?

I have spoken very plainly of my disgust with certain so-called Catholic official and other conduct, and what is more, I intend to do so while I live, and the sort of conduct referred to still lives; but I have never wilfully contradicted or denied any Catholic dogma—I cannot. *Credo*, and that settles it all. If I have inadvertently criticised too severely points held sacred by others, I ask their pardon. But it still is a question whether they are paying undue reverence, or whether I am feeling a little too much my inborn freedom. Meanwhile, as good Leo XIII. once said to an obstreperous Protestant young lady, who at first would not receive the apostolic blessing, and a moment later ran forward, eager to receive it,—"When the heart is right, all goes well."

* * * * *

I had not intended to mention Mr. Preuss or his paper in the *GLOBE* again. For the last two years his references to the *GLOBE REVIEW* and its editor have been beneath my notice or contempt, but since certain priests have noticed some of his recent attacks upon the *GLOBE* in articles published in this issue, mentioning him and his paper by name, though in defence of Mr. Thorne and his general position in the last *GLOBE*, I deem it worth while to say to Mr. Preuss, and to any and all other impertinent boobies like him, that while Mr. Thorne appreciates their prayers, as far as they are sincere

and no further, Mr. Thorne is about as much concerned regarding what they may think of his "piety" as he is about the squeals of the last well caught rat.

* * * * *

During the first week in June the daily papers were making no end of noise over a recent decision of the Supreme Court, which seemed to favor the popular opinion that the Constitution follows the flag; in a word, that American constitutional government should prevail in all the recently purchased or conquered colonies of the United States, as soon as the terms of peace or of purchase were settled; that said colonies should be treated as territories of the United States are treated, with all the privileges and relations of the same; therefore that to treat these colonies as we treat foreign countries, to put a tariff on their exports, etc., is like tying our own right hand; or, at least, lacerating one of our little fingers.

This certainly is the view of common sense and of simple justice. It was President McKinley's own view, as long as he felt at liberty to utter his own notions, and had not been enchained by his masters. It is the view of the genius of ideal American civilization, and it is the view that must prevail in the end, but the end may be a good way off.

The decision of the Supreme Court has by no means settled the question. President McKinley, acting as commander-in-chief of the army, as well as President, is now pursuing the same course toward the Philippines as he pursued previously toward Porto Rico, and the Constitution cuts no figure. In truth it is about time that Democratic and other orators ceased their clamour about the Constitution.

During the Civil War the same cry was raised, to paralyze the right hand of the Government in putting down the rebellion. Scarcely any important act of Mr. Lincoln's Administration was regarded as constitutional by the same sort of critics as are harassing the Administration to-day. In fact, it is always found that parchment governments, though well enough when there is no need of any government at all, are practically useless in time of stress and war.

The GLOBE does not care whether McKinley & Co.,—including the Supreme Court,—govern these colonies as foreign countries, or as territories. The editor of the GLOBE has long

since ceased to expect any semblance of justice from the Government of the United States, and is now willing that the commercial thieves and dictators who drove the Government into its war with Spain for revenue only, should collect the revenue in any manner most satisfactory to the thieves.

Our stupid folly was in declaring that Cuba was and of right should be free when she was still a colony of Spain; and our everlasting crime was in going to war with Spain at all. But having committed these blunders and crimes, and having won the fight, I hold, and have held, from the first, that the Government of the United States has a perfect "robber's" right to govern said colonies in whatever way is most satisfactory to the thieves that are at the back of it all the time.

It is too late to apply the Constitution when the bank robbers have blown open the safe, stolen all the securities, killed the officers, have the bank property, books, real estate, etc., all in their own hands, and, in fact, are running the bank in their own way.

It is possible that public sentiment, or the fear of losing the next election, may induce the McKinley Government to put a constitutional phase on its robber actions before the next presidential election; but the idea of calling an extra session of Congress during the summer season to assist the Executive in his disinclination to treat justly Cuba, Porto Rico, or the Philippines, is an absurd idea. Let the infernal farce play itself out to the same tune as the ribald falsehood with which it began, and sooner or later the dogs of vengeance will run, and, it may be, sooner than we dream.

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In a review of Sir M. E. Grant-Duff's "Recollections," published in the *New York Sun*, of June 2nd, there appeared this bit of significant and suggestive Anglo-Irish history:

In October, 1889, on his way from London to Ireland, the compiler of these recollections dined at the Athenæum, where he was told that Mr. Parnell had lately replied to a person who asked him what he thought of the future: "It all depends on Gladstone. If he lives for three years, we shall get all we want; if he lives for five years, we shall get more than we want." Two years later when Sir Mount Stuart was talk-

ing with Lord Wolseley about Ireland, something was said about Father Healy. Lord Wolseley related that he had lately asked that amusing personage whether he had ever come across Parnell. "Strange to say," he replied, "only quite lately, when I had a conversation with him for about an hour and a half. In the course of it I used the word coercion; whereupon he remarked: 'Coercion! You will never govern Ireland without coercion, whether you have Home Rule or not.'" Father Healy recalled that Parnell had been open-mouthed about Gladstone, saying, *inter alia*. "The old scoundrel. I have broken his back and I wish I had broken his neck."

Again and again in this magazine, during the past ten years, I have pointed out the fact that it was not English hate or greed, but Irish trickery that robbed Ireland of Home Rule during Gladstone's ascendancy, from '81 to '86, and that Parnell & Co. were the traitors; finally, as all the world knows, by the time the Irish were ready to stand by the "grand old man," a large and influential section of the Liberal party had left it, disgusted with Irish affairs, doubtless being at heart, of Mr. Parnell's own bottom conviction; that Ireland could not be governed without coercion; but it is a little singular that the overlauded Parnell should be the revealer of his own treachery, and that it should finally come before the world through a private conversation with an Irish priest, of considerable fame and of undoubted integrity. Alas! alas! at times we have tried to think that the Irish were morally a superior class of beings; but it is all a dream. There are limits in morals beyond which few pagans or Christians ever rise, and the modern Irish leaders and people are so much like the socialistic Anglo-Saxons and Anglo-Americans and other infidel Turks and Chinese, that it is hard to say who among them, or among us all, are the real cockle or the real wheat and seed grains of moral victory. But Parnell was a Protestant, I believe, and half American at that, and out of such a mixture what truth and honor could be expected? My old friend, Mr. Healy, of Chicago, years ago wrote an article for the GLOBE, showing the fickleness of Irish devotion toward their leaders; but that is a very human trait and especially to such leaders. Charity, O charity, thou art a jewel.

In the same paper of the same date, there was a review of a book entitled, "The Mediterranean Race," by Professor G. Sargi, published by Scribners, in which occurred the following very comprehensive, but somewhat infelicitous expressions:

"In the second chapter we are reminded that the basin of the Mediterranean is not merely European; western Asia and northern Africa also form part of it, and it may be said that the waters of this midland sea formed an area of contact for three-quarters of the ancient world. In this area of contact was evolved the civilization which has chiefly influenced modern peoples, and which continues to influence them; the other civilizations perished completely or belonged to a world less in touch with the social life of mankind, considered as a whole; though for a time they may have constituted imposing States, like Babylonia and Assyria. Of these we possess to-day the historical records which have an artistic and monumental value, but their social order, which constitutes so large a part of a nation's civilization, has had little or no traceable influence on modern life, while Latin civilization still lives, more or less transformed, in modern societies. The peoples nearest to Asia which most strongly felt Asiatic influence in their development have sunk, like the Asiatic peoples, some having even disappeared from history; to-day we have to disinter them from among the remains of their monuments and their indecipherable languages."

The mistake of the writer of this paragraph is a very common one, viz., that of confounding modern civilization with modern *European* civilization, and in taking it for granted that our European civilization is the only article of that kind on the face of the earth to-day, whereas just the converse is true.

It is perfectly true that modern European civilization is an evolution from, and in some respects an improvement on, and in other respects a degradation of the ancient civilization of Greece and of Rome. It is just as true that this never has constituted, and does not to-day constitute, three-quarters of the civilization of the globe; much less is it the only civilization of the world. This European civilization came from the southern portion of the Mediterranean basin, as just indicated.

Any competent student of history knows full well that the Turkish Empire of modern times, which, in our conceited ignorance, we are in the habit of calling the "sick man's empire," is just as clearly an evolution from, and a descendant of ancient Hebraism on the one hand, and ancient Babylonian, Assyrian and Persian civilization on the other, and there are not wanting thousands of scholars throughout Christendom who hold that in many respects the Turkish Empire of our times is a more civilized empire than anything that we conceited Europeans have to show.

Again, the vast Chinese Empire of modern times is just as legitimate an evolution of the ancient southern and eastern civilization of the Mediterranean basin, if indeed it was not always the twin sister thereof, as that Greece and Rome were our grandparents. And the writer of the twentieth century that does not understand the truth that Chinese civilization not only antedates our own, but is in a thousand ways superior to it, had better cease reviewing books whose teachings involve such comprehensive questions as these.

In the main it seems to us that Professor Surgi has done not only a noble, but a very notable piece of work. The Mediterranean race, or races, is certainly a clearer definition of the progenitors and parents of modern civilization, used in its broadest sense, and including not only European and western, but Mohammedan and Chinese civilization, than the older and eternally muddled term, the Aryan race, which, in fact, never existed, except in the fervid imagination of half taught writers of modern history, so called.

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As I calculate it will only take another one hundred years to usher in the dawn of the millennium, when, in the way of justice, that old serpent, the devil, which is Satan, and his master angels, the Rothschilds, Pierpont Morgan, Mark Hanna, Rockefeller, and the other leading commercial agents of our day, are to be chained for a thousand years in the bottomless pit, so that the middle-of-the-roaders and other Christians may have a show.

I am sorry that I shall not be here about that time to see the squirmings and writhings of the millionaires, but then they may not be living either.

In view of the coming entertainment, New York, not to be behindhand, but a little in advance of coming events, has for the past month or more been trying to buy up the millennium. Can it coax the spring, or hurry up a single sunrise? Nevertheless, the election being over, and China and South Africa and the Philippine Islands having ceased to be drawing cards, we,—that is, the newspapers and the newspaper readers—had to have a new excitement, and for many weeks the boys have been working, what in newspaper parlance is called the religious racket—moral reform, a revival of religion, suppression of vice, etc., etc.

Here are a few of the great head lines of recent secular daily papers: "Century's Gospel Campaign Will Be Launched To-day;" "Vice Driven from its Haunt by Tammany's Arm;" "Great Gospel Leaders Plan a National Campaign;" "Bishop Potter on Philadelphia Vice: Wanamaker Says It Is Worse than New York," etc., etc.

That will do. The dirty and diluted dish-water rot is enough to make an angel vomit, and any sensible man profane. The present New York crusade against vice is, *first*, one of its periodical sensations, in the absence of stirring news, and the fees usually administered to the fatted swine of political office; *second*, in the present instance there has been an unusual scramble among the polluted reformers, because there is a Republican movement on foot to pluck the control of the city offices and hand them over to the Republican party. Bishop Botter is the starched and padded chaplain of this body of reformers, and he is trotted into the newspapers quite freely. He never had an original idea in his life, and as for making any sacrifices to save souls, if he is in that business his best friends do not know it.

Because of the political aspect of the present religious campaign Tammany had to roll up its sleeves and become respectable. So Tammany has been trying to find out where the houses of prostitution, the illicit rum shops and gambling houses are located—the eternal farce! And once in a while a lot of poor unfortunate women and a few imprudent men have been raided by vulgar policemen—reformed—in a night—certainly—why not? All things are possible with God—and

a good many things are feasible to the devil, if you only notify the Tenderloin in time.

And here is Wanamaker bobbing up smilingly, as if Quay had not whipped him out of his boots, and on his own ground—the pious, immaculate John arises once more—in fact, twice more—once during last year's election, when he published to the world the astounding fact the *GLOBE* has been preaching at him for the last eleven years, viz., that the piety of Philadelphia, including pious John, was infinitely worse than its impiety; and that the Republicanism of Philadelphia, especially since John entered the ranks nearly a dozen years ago, has been shameless in its method of bribery and tyranny; *second*, during the present great revival of sham and falsehood, when he yells out as just quoted, "worse than New York." Of course it is, and so Bishop Potter shouts once more and coincides with the immortal shopman. But John gives his shallowness and chagrin away when he declares that if you only reform the ballot all will come right. The poor, innocent, deluded clown! Let him mind his own business. He is a smart buyer of shoddy goods, and a good salesman. There his merits and gifts end, all else is false and sham.

Does he not understand that the way of all true reform is to begin with the heart and mind of individual men and women—always, *first*, with one's self; that, first the inside of the cup and platter must be made clean, that pious gentlemen like himself and his cronies in Philadelphia must first get God or the devil to beat or coax a little reason, truth and honor and justice and piety into their own souls, before they can make the Pennsylvania Legislature and Senator Quay believe in them? And does not Bishop Potter, of New York, understand this?—and he a servant of Christ and a preacher of the Gospel!

Whom has he converted, what single life has he influenced for good by all his gadabout sense of reform? When were men and women ever reformed or converted by having what little respectability they had left in them kicked out of them by raids on the part of the New York police? And the Rev. Dr. Parkhurst has gone back again to the blasphemy of the love of Christ and the Gospel for which Christ died. Now and then an injudicious Catholic priest tumbles into the same error. Thank God! His grace of New York has more sense, more

knowledge of a priest's duty to human souls, and that he has not lent his name to any of this infernal humbuggery.

The annals of the century will grow blacker and blacker until Christ shall come, and the Devil is chained, and the middle-of-the-roaders have a chance at least for one thousand years.

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As to the question of marriage as a sacrament of the Church, here is something worthy the attention of all thinking men. A gentleman whom I have known for many years reported to me a genuine case from Philadelphia, where two young people, both of them Catholics, were married, but immediately after the marriage, duly celebrated in the Church, the young man discovered that his so-called wife could not in fact be his wife at all—was not a truly formed woman, and could not at any time perform the functions of a wife to any man.

At first the young man bore his disappointment in silence and chagrin; then told his parents, also Catholics, and then referred the case to the priest, who, under the false notion of his office, "*performed the sacrament,*" i.e., on part of the Church witnessed the consent thereto, and to the utter amazement of the gentleman who informed me, to my own absolute disgust for the whole arrangement, and to the absolute nullification of all the laws of justice and essential morality, the parents and the priest all decided that as the "sacrament" of marriage had been performed, the young man must abide by the "sacrament," must not divorce his wife, who, in fact, was no wife at all, but in order to protect the priest's idea of the Church's idea of marriage as a "sacrament," forever indissoluble, he must abide as the husband forever of a woman who was no woman or wife at all.

What should he do? He might find some other woman, win her, get children by her, dishonor her name, blast her chastity, her purity—"beget bastards" as they have done for hundreds of years in France, Italy and Spain, and practically on the same theory—he might and, in fact, must disregard and blaspheme all the primal teachings of nature—regarding the chastity of women and the manhood of man, but he must not under any circumstances, violate what in this priest's opinion, is the "*sacrament*" of the Church. To such hollow

and soulless men have certain so-called representatives of the Church misread and misinterpreted the words of Jesus and the true soul of the Church of God.

Of course, the man in question having given his consent in ignorance, if not under deception, was not married at all. Ten thousand times ten thousand priests could not make such a ceremony binding, and the mistake of it all was in supposing that man, and his happiness or misery were made for the Church, and not the Church for the happiness and pleasure of man.

If the Sabbath was made for man and not man for the Sabbath, surely the Church and all its sacraments were made for man, and not man for the Church and its sacraments. Man is the ideal of God's immortal love. To save his soul and make it upright, Christ died, and the tendency in our day to put Holy Church and the Temporal Power before the sacred soul of man, and before the holy words of Christ, is making unutterable hypocrites out of many of the so-called priests of God.

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The Catholic directory shows that there is a Curio for matrimonial cases in Philadelphia, with a leading professor of morals for judge, priest for defender, and a monseigneur for secretary. Why in the world do they permit the priests aforementioned to usurp their functions, decide a case of marriage where none exists or can exist, and to do this to the scandal of the faithful and injustice of the innocent?

"The Polish Catholics of this country are working hard for a Second American Congress. They want a representative of their nationality in the episcopate, and are bent on showing their numbers and influence by a grand national demonstration. There is a feeling in many circles that if they persevere they will succeed. I hope they will, because it seems to me no more than just and proper that such a strong and good element of the Church in America have among the bishops at least one man who understands their character and national peculiarities, and on whom they can depend to strenuously advocate their rights on every occasion." Bezime. (*The Review*, No. 2, page 23.)

And "the Fall River *Independent*, commenting upon this,

declares that its salient feature, the demand for representation in the hierarchy, has the approval and support of the French-Canadian Catholics of this country, who are in the same boat." (*The Review*, No. 10, page 157.)

Protaganda, having duly weighed a similar request and demand for bishops, vicars-general, and what not, sent by a far larger body of Catholics than either the Poles or French Canadians, declared the matter was left to the judgment of the Ordinaries of this country; that moreover Rome did not wish again to hear of this question.

The question, however, again obtruded itself through a member of the European Raphael Societies; again was it sat down upon; and still later, in 1897, was it followed up with a letter tantamount to an order to assimilate with the other Catholics of this country.

So that the good Poles and their friends, the French Canadians, will have only their pains for their reward. The Catholic Germans, or rather some of them, were in 1884 refused, as one can see from *St. Louis Pastoral Blatt* of that date, so, *aequo jure* will these good but misguided people be likely to fare at the hands of Rome.

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The GLOBE REVIEW takes this, its first opportunity, to congratulate its old friend and subscriber, Rev. P. J. Gleason, of the Diocese of Nashville, Tenn., on his complete and smashing victory by which Rome restores him to the people of St. Joseph's Parish, Nashville, over which he had been pastor for many years.

In the summer of 1889 it was intimated to Fr. Gleason that on the bishop's return from Rome, he would remove Fr. Gleason, and when the bishop went that year to Rome ostensibly for the reconsideration of the Christian Brothers' Latin Decree, Vicar-General Gleason was passed over, and the young assistant at St. Mary's Cathedral, Rev. Jno. B. Morris, made administrator of the diocese. It was then also made known that on the bishop's return from Rome he would remove Fr. Gleason from St. Joseph's, and take the Church himself, and remove the Episcopal Chair there. He was as good as his word. St. Joseph's being in a desirable section of Nashville, and surrounded by such a beautiful *desmesne*, so to say,

the bishop looked fondly towards possessing it as his residence and Cathedral, although having both at St. Mary's. The decree of removal was issued, Fr. Gleason and his people demurred; exciting times followed in fact. But, to no purpose. The bishop's *ad nutum* brooked no refusal or petition. Fr. Gleason had to go, and go he went, under protest, to Knoxville, Tenn. At once he appealed to the Holy See. The result of the appeal is now known; in fact, February last the Congregation took it up. By a degree of Propaganda, approved by the Pope, it is declared that Bishop Byrne blundered in both the removal and the manner of dismissing Fr. Gleason from St. Joseph's; secondly, that the bishop must now reinstate Fr. Gleason as pastor of St. Joseph's, Nashville; thirdly, that, although the bishop had declared that the Holy See approved of the removal of his Episcopal Chair to St. Joseph's, Rome declares that it was done without its knowledge or approval, and further declares that it refuses to grant any such petition.

Fr. Gleason's people prepared, it is understood, to bring him back to Nashville in triumph by a special train. Chattanooga let the bishop off too easy, but profiting by that experience and knowledge the priests of Tennessee have given the *Ad nutum* a Waterloo in this instance at least.

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There are two or three little things that should be mentioned here—*first*, through a misunderstanding of the printers the title page printed in the last issue was made to read Volume XI. instead of Volume X., which it should have been. I concluded that those subscribers who are getting the GLOBE bound in volumes would see the blunder and correct it in their own way; *second*, I am greatly amused at the brass of certain subscribers who, when they wish to discontinue, always wait till they have one or two numbers over and above what they have paid for, and then with the effrontery and dishonesty of common scoundrels, write and say, "I wish to discontinue my subscription." All are not that way. The law is this: that a subscriber is a subscriber till he orders his subscription discontinued and *till all arrears are paid*; but various priests and various laymen are owing me anywhere from two to five years' subscriptions, which they plainly never intend to pay.

In such cases I commend them to the prayers of pious youths like Preuss of the *St. Louis Review*, and abandon all hope of their ever proving themselves honorable men. *Third*, now and again, friends and distant subscribers write and tell me they heard or saw in some paper that the GLOBE was dead or had suspended. This issue, though a little late, is the best reply to those who slander us, and proof that we are *not* dead as yet, and let me assure all readers that when the GLOBE suspends or dies, the reports thereof will be so numerous and so respectable, that there will be no doubt of the fact; meanwhile I again thank all subscribers and friends for their patience, and will try to show my appreciation by making the GLOBE better and better all the time.

W. H. THORNE.

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CHRISTIAN SCIENCE AND CATHOLIC TRUTH.

The following is an editorial from the *New York Times* of April 9, 1901. It scarcely needs explanation, but it will serve as a text for the subject in hand:

"Three times on Sunday the very utmost limits of human credulity were illustrated in the new 'Christian Science' temple, on Central Park West. For at each of the three services held in that large and expensive building, people enough to fill every one of its numerous seats listened with respectful seriousness while a light of the sect told them that two years before he and a few more like him, by combining their powerful minds, had in a single night thought certain letters off the cornerstone of the temple. Nobody laughed, nobody even smiled as he rehearsed the grotesque story of how those letters, having been condemned as inaccurate by Mrs. Eddy, had turned into thin air, or something even more tenuous, and left the inscription exactly as it should have been made in the first place. And, incidentally, he said, the blue prints from which the stonecutters worked were also miraculously changed! The possibility that the prints were right in the beginning, and that the cornerstone was made exactly as 'mother' wanted it, was, of course, far too simple an explanation of the marvel to occur to any of the believers, nor, to judge by the expression on their faces, were they at all in-

clined to ask why, if stone letters can be thought out of existence, they cannot be thought into it, and cornerstones as well, and churches, too, for that matter. They had no consideration for the poor stonecutters who were robbed of the job of changing the inscription. That job, by the way, if it was done as the "reader" said, should be brought to the attention of the Stonecutters' Union, every one of whose rules was violated by the employment of non-unionists to do the work of alteration. It is only with difficulty, however, that the amusing features of this episode can be kept in view. What, pray, will New Yorkers not believe if hundreds of them, drawn from the classes often called intelligent, do not resent such an insult to reason and commonest sense as this story about the cornerstone unquestionably is? Surely the twentieth century can claim no superiority to the Middle Ages when childish fables like this are gravely told and gravely heard in the very center of Occidental civilization. Cynics may laugh at the display of folly so egregious, but the rest of us are grieved and humiliated."

On April 18th, of this year, the following appeared, with numerous display headings and a fine portrait of "Mother Mary Eddy," in the *New York Journal*:

Christian Science: A New Light or A Sinister Error? Inroads of new faith cause a whirlwind of discussion. "It will be the dominant religion of the world in fifty years."—Mrs. Eddy, author of "Health and Science." The clergy voice bitter criticism of the doctrine which has gained a million adherents in thirty years. Strength of religious bodies in the United States: Roman Catholic, 8,447,801; Methodist Episcopal, 5,809,516; Baptist, 4,443,628; Disciples of Christ, 1,118,396; Presbyterian, 1,560,847; Lutheran, 1,575,778; Jewish, 1,043,800; Christian Science, 1,000,000; Protestant Episcopal, 708,325; Congregational, 628,234.

In a single generation Christian Science has attained the position of one of the religions of the world. There are more Christian Scientists, claim the adherents of Mrs. Eddy, in the United States to-day than Episcopalians or Congregationalists.

The sudden rise of the new belief has startled the country, and the ministers of many creeds have denounced it as evil, heretical and mischievous.

A belief that has gained a million adherents in thirty years is a serious thing whether founded on truth or error. Its startling principles, born of one woman's inspiration, ecstasy or calculation, have at last brought upon themselves the concentrated fire of the pulpits.

Under this test will the new faith wither, as other movements of the sort have done, or will the resistance vindicate Christian Science's title to a permanent place in the religious thought of men?

"In fifty years Christian Science will be the dominant religion of the world," says Mrs. Eddy, its founder.

"Christian Science is a passing fad; it will fade like other errors," say the ministers.

THE "FAITH" DISCUSSION AS VIEWED BY H. J. W. DAM.

Some very bitter attacks have been made during the last few days by Congregationalist, Presbyterian, Baptist and Methodist ministers, in conference and in pulpit, upon Christian Science.

As if by common consent the clergy of these and other denominations have turned their rhetorical guns upon the advancing forces of the new Christian creed, and there is no doubt that we are now listening to the first booming of the cannon in one of the greatest religious controversies which have ever been known in this country.

In the year 1866 Mrs. Mary Baker Eddy, after many years of illness and of thought upon religious questions, gave to the world a new interpretation of the Bible. This she published in a book called "Science and Health, with Key to the Scriptures."

Her book and her views, however, appear to have met in some way some existing need in the community. Upon the book, which she has several times revised and extended, has arisen a large and important Church, which now has a membership of one million and which claims to have cured of disease two millions of persons.

All existing Christian denominations, whether Roman Catholic, Methodist, Baptist or Presbyterian, are based upon special interpretations of the meaning of the Bible. The

Church of Christian Science represents Mrs. Eddy's interpretation. Upon her views and her book the whole fabric of this new denomination rests.

It will be manifest at once to any student of social problems that a new Christian sect which in 1866 had only one member, its founder, and in 1901 has 623 churches, a membership of one million and church property valued at twelve million dollars in this country, is a religious movement of the highest social importance.

One begins to ask "Where is it going to end?" As a simple problem in mathematics it is perfectly evident that if its present rate of progress in absorbing the membership of other Christian denominations should continue, Christian Science must before the lapse of very many years absorb them all.

And it is manifestly the common sense of this danger which has given rise to the concerted denominational attack of the last few days. All the other Christian churches have seen the danger and are uniting for defence against the common foe.

"Science and Health" takes a position with regard to Man which is undoubtedly extraordinary. Exactly as the discovery of Darwin linked Man forever and indissolubly with the animal kingdom, so this book seeks to link Man on the other side with his spiritual source, the Creator of the Universe.

Now in these views, there is nothing very greatly in conflict with the fundamental principles of any other Christian creed, or, indeed, of the most advanced psychological science.

But Mrs. Eddy goes much further than this. It is in her very extreme views with regard to matter and force and the physical senses that she becomes extraordinary.

She declares that there is only one force or power in the world; that this force is what we call thought, and that it is really the "God-thought." That what we call "evil" is unknown to God, is not a divine creation, but a purely human creation, a creation of human or "mortal thought." That matter does not exist, as matter, or as it appears to our five senses. That the entrance of any disease into the body and its obtaining a foothold in the body is due entirely to a false mental or spiritual condition of the consciousness, and that

if this false or untrue or unnatural condition of the consciousness be replaced by the right, the true and the natural condition, disease will be prevented from entering the body, or, if it has already entered, will be forced to disappear.

That, in short, we are actually spirits; that only our spiritual selves are enduring or eternal; that our bodies are temporary and therefore not the real entities which represent us, and that the true and only proper course of life is to live as spirits; fix our minds upon spiritual rather than upon material laws; rely upon spiritual rather than upon material laws for the fulfilment of all our hopes and desires, and view all things, including our bodies and the world about us, from a spiritual rather than from a material standpoint.

She says, for instance, "Matter does not exist." Strictly speaking, no statement could be more absurd. To predicate anything of matter assumes its existence, and the subject and the predicate in this sentence are flatly at war.

But Lord Kelvin, the late Lord Armstrong and many great leaders of science have recently said that matter does not exist as matter; as it appears to us, a vehicle of energy; but that from all the evidence it is probably energy itself, a mode of motion or a manifestation of energy.

Mrs. Eddy, unlike these gentlemen, is not writing an essay on matter. She is striving to express a new view of man in his relation to his Creator, and starts with a premise which she explains. When one inquires what she means by this absurd statement, "Matter does not exist," one finds that her view is strangely akin to the most advanced views of physical science, and that her dogmatic, concise mode of expression is the most expedient way in which she could state her view, fix the attention of her pupil and arouse his interest in her explanation.

Altogether the most surprising thing about Christian Science, to an unprejudiced investigator, is the astounding cleverness of its adaptation to a popular propaganda. This is revealed at every point, and the rapid growth of the new system of belief no longer appears surprising.

Ministers attack Christian Science. In sermons, interviews and speeches the "New Faith" is denounced.

Bitter have been the words of the shepherds, guarding their

flocks against the advance of this new thing, which they deem a wolf.

Following are some of their utterances:

Said Dr. Parkhurst last Sunday:

"Thousands upon thousands of men and women are at this moment being sucked into the draught created by a shrewd but conscienceless woman, who lies and knows she lies—who finds in the roomy vacuity of her susceptible devotees easy space for the lodgment of her astounding conglomeration of piety and puerility."

The Rev. Dr. Houghton, of the "Little Church Around the Corner," said last night:

"I do not believe that Christian Science will make any serious inroads into the Catholic Church to which I belong, either in the Protestant or Roman branches.

"I attribute its growth to a lack of care, not of the vulnerable, but of the unguarded points of our faith.

"It is attractive to the effeminate only.

"I think it is one of those movements which will have but a short life, and that it is in no sense a serious menace to the church."

Rev. James M. Buckley said to the Methodist Episcopal New York East Conference:

"Christian Science denies and ridicules every Christian doctrine, even to the principles of morality. It denies the personality of God, the deity of Jesus Christ, the vicarious atonement. It offers freedom from personal responsibility and destroys the idea of personal repentance."

Rev. Alfred W. Hodder, Moderator of the New York Baptist Ministers' Conference, said:

"My congregation in the old Sixteenth Baptist Church has been untouched by the Christian Science movement. Every Baptist minister whom I know speaks strongly in opposition to Christian Science. I think the cult is immoral in that it will result in pernicious after-effects."

Rev. J. Lawson said to the Baptist Ministers' Conference of New York and vicinity:

"As a professedly Christian Church Christian Science throws down every vital doctrine of Christianity. It is, moreover, an immoral system and bound to bring in time a sad

harvest of corruption. Had it not been for its pretended power to heal it would never have attained even notoriety.

"The most dangerous of Mrs. Eddy's doctrines is her repudiation of the existence of sin. Christian Science reminds me of the animal called the Guinea pig. It does not come from Guinea, and it is not a pig. The Christian Scientists are not Christians and they are anything in the world except scientists."

Rev. Dr. George W. Purvess, of the Fifth Avenue Presbyterian Church, said:

"Christian Science is one of the curious phenomena of the day. Its principles, as far as I have been able to learn, are irrational.

"I strongly condemn the way in which Christian Science exalts the writings of Mrs. Eddy, and often seems to put them on an equality with the Bible itself.

"Christian Science is only making inroads into congregations of Christian churches in a few cases.

"While the movement is illogical and unchristian, as I have said, I do not regard it as wholly bad, because it is an expression of the strong religious desire of man to find peace through trusting to the power of the Infinite."

Rev. Dr. Donald Sage Mackaye, pastor of the Fifth Avenue Collegiate Church, said:

"We regard Christian Science as a danger and a menace to young children. The child is helpless and needs aid and assistance. Christian Science does not give this.

"Its effect upon the coming generation is what we look forward to with dread.

"We regard it not as a heresy, but as an evil."

Rev. Dr. David J. Burrell, of the Collegiate (Marble) Reformed Church, said:

"I am just completing my tenth year in the Collegiate Church. During that time two, and only two, of the members of my congregation have indicated any disposition to look favorably on Christian Science.

"I consider it not only heretical, but also a most dangerous delusion. I should prefer that any of my friends might fall under the influence of infidelity, as interpreted by Colonel Ingersoll, rather than under the spell of Christian Science.

"As to whether it tends to lower the moral tone of those who accept it. I am informed that the practice of Christian Science is a dangerous trifling with the sanctity of human life.

"I am not alarmed at all for the security of the Christian Church against the inroads of this and other systems of deceit."

Rev. Dr. John Balcom Shaw, of the West End Presbyterian Church, said:

"We have heard nothing of Christian Science in our church and it is therefore making no inroads into our congregation.

"My chief objection to Christian Scientists is that they pervert the Scriptures, teaching views of sin and sickness, of Christ and the atonement, which are diametrically opposed to the teachings of the Gospel.

"My great wonder is that any one can read Mrs. Eddy's book, which, from beginning to end, is a series not only of contradictions, but of inanities, and believe in this system as a religion."

Rev. Dr. Abbott Kittredge, of the Madison Avenue Reformed Church, said:

"Christian Science is a matter I have been too busy to think about. All I can say is that my ignorance of it is due to a failure to see it manifest itself in any churches of my acquaintance."

Rev. Dr. Thomas S. Bond, of the Central Metropolitan Temple, said: "Christian Science has not yet troubled us. What do I call it? Heretical? Not at all. It is neither science nor religion. I do not believe it will produce any lasting evil results."

I do not propose to hold the editor responsible for his editorial, Mr. Dam for his commentary, or the parsons for their condemnation, or the Christian Scientists for their faith, much less to condemn any of them. All men and most women are teachers or would-be teachers in these days of universal education and ubiquitous emancipation; and if they were held responsible or condemned for their teachings, either by ecclesiastical or civil law—as in days gone by—half the world would be in lunatic asylums and the other half in prison. Such a pack of untaught fools have we become under the enlightenment of modern culture and the processes named. Editors,

parsons and "readers," alike, male and female; not only Christian Scientists, but especially other scientists of the physical order—the modern prophets of the stones and the stars—the interpreters of the "iron laws" of atheism and infinite conceit.

The world knows, or thinks it knows, pretty generally what Catholic Faith is, what it means and stands for, so I need not presume to define it, especially in this part of the world. Has it not been defined over and over again in infidel magazines and newspapers, by his eminence Cardinal Gibbons, and by his grace Archbishop Ireland? Are there not at least one hundred American fool editors of and writers for Catholic newspapers in the United States, who are all the time defining and explaining it? Are there not ten thousand Catholic priests in the United States whose special vocation, calling and duty, it is to explain, define, defend and live it? Why should I presume to undertake the business? If any reader queries this point, let him consult the nearest priest. I will simply assume the general understanding of it by all people within reach of the telephones, fog horns and tin whistles of this great and famous land, and will proceed to draw comparisons and inferences that may be of some interest.

Statistics showing the numerical strength of the Christian Science cult have been given. It is to be presumed that these statistics are about as correct as statistics generally are; in any and all cases they are pretty sure to lie. Nevertheless the figures given doubtless approximate the truth, but figures purporting to give membership in any religious society have always to be taken with full allowance for narrowing margins of fact. Let the numbers stand as they are and let us in the first place glance at the general personnel of the cult in question.

Mrs. Eddy herself was always one of those half lunatic creatures to be found in great numbers among American women who, having a smattering of education, think themselves fitted for almost any vocation rather than that of wifehood, motherhood, and domestic life. Like hundreds of her half-taught sisters, Mrs. Eddy, in a moment of conceited foolishness, conceived the idea of writing a book—a book on the largest human themes—Science and Religion, or the Science of Health; a book which, though without learning or literary

ability, being a woman's book, was read at first by a few simple-minded women like herself, and after awhile became a sort of God's word among the lunatics.

Mrs. Eddy's own domestic relations were such as practically to debar her from membership in any Christian Church. This I have from one of her earliest and best friends, now deceased; but no form of domestic or other lost relationship could weaken the influence of a book with the untaught, "intelligent" people among whom she began to find followers; nor would these things count among them to-day, but that, having grown in numbers, they are obliged, for appearance sake, to assume a virtue and a respectability which they do not naturally care for and which does not naturally belong to them.

In general the followers of this poor, deluded woman are made up of outcast, defunct, deluded spiritualists, of the old humbug school, decrepit, non-respected renegade Universalists and Unitarians, would-be Buddhists, conceited and disgruntled Congregationalists and Presbyterians, all of them having in common the elements of unlearned smartness, of disgruntled piety and of past and outcast membership of some would-be Protestant community. They are as a mass, in spite of their numbers, wealth and so-called intelligence, a half-taught, slim-witted, deluded, non-respectable, lunatic class of American society, smart enough to make money. Horses and dogs can do that, but people of no standing in their own communities, and of no intellectual or cultured calibre in the world at large.

But all this should not condemn them. I do not forget that almost precisely the same sort of definition was given of the early Christians anywhere from seventeen hundred to two thousand years ago. Nevertheless the description I have given of these people is, in the main, a true one. I have known many of them personally for years, and ten years ago lectured, at their request, to some of their gatherings; that is, I tried to tell them that they were deluded creatures and had better seek shelter in the true Church of Christ before it was forever too late. I am speaking from close observation and experience, covering all the years of the birth and evolution of this cult of imbecility. At the same time I desire to give them

full recognition for any merit or dream of merit that they may have.

As to Mrs. Eddy's philosophy, in the first place, that is the root of all their tomfoolery. Generations ago Bishop Berkley, of England, published a very clever book on Idealism; taking the ground that Mrs. Eddy has adopted, borrowed from him, or evolved out of her own crank-brain cogitations. However it came to her, it is the same philosophy, so-called—viz., that the material world as we see it with our material eyes, touch it with our material hands, eat of its vegetables by our material mouths, and digest it by our material stomachs, or suffer the pains of hell in the shape of dyspepsia, that in fact, our own material bodies, with all their faculties, passions, hungers, thirsts, dreams of heaven and fears of hell, are, as far as there is anything material concerned, a phantom, a shadow, and an unreal dream; that spirit, mind, thought, soul, and the finer emotions, devotions, purposes, willing achievements of spirit, are the only real existences in the universe, or in this phantom and unreal world: it is the subtlest, the most deluded, the most hopeless and deluding, misleading, stupid and contradictory notion that ever invaded the mind of man; and when a notion like this seizes upon a woman, it leads her to more idiocies than ever saturated the most absolute and demented and conceited devils in hell.

It is in the materialization of the eternal spirit that this world was born, that Christ was born, that the divine words and laws of Christ were born, and these poor deluded creatures think that they can take some of Christ's words, which they do, and use them cleverly as accomplished idiots, while rejecting the fundamental fact of Christ's evolution, the totality of His teaching, and the divine authority of the Church He founded in this world for the guidance of every immortal soul.

Mrs. Eddy's smattering of philosophy is therefore not only a lie, but one of the most deluding of all the lies that ever entered the human mind.

With the theory that nothing really exists but spirit; pains and miseries, and disease and corruption of every sort, in spite of our senses—are merely imaginary, and therefore can be absolutely charmed away.

There is where, what to us is the excusable, if not commendable, phase of the cult comes in, and to point this out, little as they may believe me, is the reason that I have written this paper. The so-called philosophy of Mrs. Eddy and her stupid followers is simply contemptible, leading to no end of delusions and follies, as the editor of the *Times* very kindly pointed out; neither the Eddy woman or her followers know anything about philosophy, and ought, every mother's son and daughter of them, to be whipped to school, tied to grindstones, or a kitchen hearth, taught blacksmithing, farming, any respectable mode or calling in life that would bring them into contact with the everyday world and spoil their contemptible confidence in a pack of lies. What is mixed up in their minds, but in fact has nothing to do with their so-called philosophy, is the old belief and teaching of Christ and His Apostles—viz., that faith, a human faculty, born alike of body and soul, of the grace of God, can work miracles among the diseases of this all too-diseased and drugged and doctored world. Christian Science, though neither scientific nor christian, has grown, in my belief, on this all too-neglected faculty of the Church or of the human soul. The power of healing disease, without medicine, either by mind projection, mind-cure, faith cure or supernatural energy concentrated on any given subject, was as clearly a power bestowed on the early followers of Christ, and a fuller display of it promised to His later followers, as that Christ Himself lived and died.

I have always viewed it as one of the lost arts or energies of the Church. Occasionally it bursts out in some saintly soul and the Church is annoyed, as if it were an unhealthy growth. But God will be heard among us once in awhile in other ways than the received dogmas of infallibility, and it is my belief that the Eternal has permitted this Mother Eddy delusion to spread in order to call the true Church to her senses once again. I believe in the general attitude of the Church toward all conceited and deluded persons. If one has the gift of healing by the pressure of the hands, by the magnetic influence of a word or by the mere presence, such power will make itself known; it will moreover be accompanied by purity and rectitude of life, except it be demoniac; and the Church is the proper source of trial, test and decision for all such excep-

tional gifts; but for a million of people to follow a deluded woman, without any such gifts, simply because she has presumed to teach them a flimsy lie, that was left for the twentieth century of supreme and general enlightenment to realize and patronize.

It seems to prove what I have often asserted, that our modern system of godless education makes more fools and rascals to the square mile than all the ignorance the world has ever endured.

My word is, let this cult of superstition teach the Church to depend less upon hair-splitting dogmas and more upon the development of those practical virtues of human helpfulness that have in the past led to blessed cures of many ills. Let the world of materialistic atheism see in this cult a new protest of the human soul against its hellish falsehood. Let this cult of delusion teach us all to depend less on drugs and doctors and to learn how to be self-healers and helpers of others. More people are killed every year by drugs and the doctors than die through over-confidence in this poor delusion. Let us therefore try to find what is good in it as in every phase of human faith or no faith, and not to be quite so conceitedly confident in our own poor mummary of selfishness, whatever that mummary may be.

WILLIAM HENRY THORNE.

TEMPORAL POWER A MEANS TO AN END.

"Petrus non egit mendacio nostro, nostra adulatione non egit."—MELCHIOR CANO, *De Locis Theologicis*.

I.

PRELIMINARY.

(I.) The question of the Pope's Temporal Power, needless to state, is not a purely theological or philosophical question; it is not a matter which is contained in the "*Depositum fidei*," that deposit of faith given by God to the Prophets, and by our Lord to His Apostles; nor is it essentially connected with that

"Depositum fidei." The temporal power cannot then be the subject-matter of any doctrine of the Church.

It is an historic incident,—a contingency met with in the onward course of human events. God has not manifested His will thereon either to the Prophets or to the Apostles. His Revelation was closed when that contingency first arose.

But, upon those matters solely which God has spoken to the Prophets or the Apostles, and upon what is essentially connected therewith, is it alone competent for the infallible teaching authority of the Church to promulgate a doctrine or a definition of faith. Therefore the temporal power, admittedly no such matter, cannot be the object of the infallible authority of the Church; and therefore cannot be a matter *"de Fide."*

(2.) The Roman Pontiff has *"jure divino,"*—the divine right of independence in the exercise of his Apostolic ministry, and moreover, has *"jure divino,"* the divine right of exacting, according to circumstances and times, all the intrinsic conditions essential to, or indispensable for the free exercise of that ministry.

This is not saying, however, that the temporal sovereignty is an essential and indispensable condition. As Cardinal Gotti, in his monumental work says: "The Pope glories in the character of Jesus Christ, in being the Pastor and Father of the faithful, in being the successor of St. Peter through the spiritual government of the Church. The temporal is for him *only an accessory.*"*

As an accessory to aid in the exercise of his divine right, has the temporal, then, any standing in the court of theology? This is the sound Catholic theology of the question,—this, and no more.

The temporal power of the Holy See is a question then, of law, if you will, public, civil and ecclesiastical law,—not of doctrine or theology. The Catholic Church, the Roman Pontiff included, has rights derived from the Son of God made Man, but among these rights, the temporal power cannot be included. The Church, the Roman Pontiff included, has rights derived from human sources, and the temporal power is one

* *"La Vera Chiesa di Christo."* (Vol. II, part I, art. 2, Sec. 12, No. 54.)

of these. The temporal power therefore, being human, is a contingency,—*a means to an end,—an accessory.*

We may write as much as we please, or as much as we can, to justify this accessory, this contingency, this legal fact,—we will never be able to change its nature. It is, I repeat, an incident, a contingency, a means, an accessory which had no existence in the first years of Christendom, which originated as we shall more fully show further on, from human sources; which has changed with the times, which is liable to be changed in the future, even by the authority of the Church; which is even liable to be lost through violence, physical causes, or even through the reasonable will of the Sovereign Pontiffs.

Therefore, for the love of God and of the Church let us not exaggerate in the least the importance of the temporal power; let us not endeavor to make it, instead of an accessory,—which it is,—an essential for the existence of the Church. By so doing, we will surely ruin the cause we mean to defend. And why should we wish to be over-orthodox on the matter? Melchior Cano, the great Dominican Theologian of Salamanca in the sixteenth century, a Bishop of the Church and Provincial of his Order, in his great treatise on the principles, or criteria of Theology, says, among other things, this, "*Petrus non egit mendacio nostro, nostra adulatione non egit,*" *i.e.*, "Peter needs neither our lies nor our adulation."

Our principle of acting on this question,—and even on all the teachings, practices and rights of Holy Church—should be that so well expressed by Most Reverend Archbishop Ireland himself at Orleans, France, in his great sermon last year, on the occasion of the 400th Anniversary of Blessed Joan of Arc, viz.: "That, whilst holding it deception to the Age, and treachery to the Church to conceal what God has revealed, or to reduce in the smallest degree His message, 'we must not, under whatever pretext, enlarge upon this message or exaggerate its meaning, by giving out as Divine faith, what are but our own ideas and interpretations or as the infallible teachings of the Church, things that in Her history were merely accidental and contingent. There is done much harm by such misstatements and exaggerations.' " *

* "Le Correspondent," May, 1899. Translation of same, N. Y. Sunday Democrat. May 28, 1899. "The Patron Saint of Patriotism." (Page 3, column 4.)

While concerned in this article with principles and facts strictly, to anticipate a possible objection, we delay to notice "*en passant*," a certain position as to the temporal power, which holds that it is proper or congruous, that in the civil order the Supreme Pontiff be, as Vicar of Christ, a King. It is argued that our Lord was prophesied "a Priest forever according to the order of Melchisedec." That is, Melchisedec was the King of Salem as well as priest; therefore, our Lord's kingdom, and that of His Vicar, the Pope, was to be likewise of the civil as well as of the spiritual order.

Whatever there may be in this argument "*ex congruo*," we are not concerned with the congruous now. We might suggest that our Lord's priesthood is the matter of the prophecy, and that priesthood is of the order of Melchisedec, in this, that Melchisedec in *offering bread and wine* at his sacrifices dimly foreshadowed the sacrifice of *Transubstantiated bread and wine* which our Lord was to institute in the New Law.

This basis of the temporal power cannot be said to be strictly "*ex jure divino*," since it rests upon the spiritual, the mystical, accommodative sense of Sacred Scripture,—a slender basis most evidently for an alleged "*ex jure divino*" matter to rest. It is a well known criterion of Theological Science that the accommodative sense of Sacred Scripture has no probative or demonstrative value whatever. Such an interpretation of Scripture is not at all the meaning of the text; it is but the interpretation which the reader himself attributes to the text. It in nowise has the weight of being the Bible's sense or meaning, and therefore, "*ex jure divino*" cannot be predicated on such a principle. To mention an exegete or two, Father Vigouroux, the eminent Sulpitian authority, says: "We should not ascribe a dogmatic import to the accommodative interpretation, because it has not '*per se*' any authority."*

Besides, the renowned Bellarmine teaches that even the spiritual and mystical interpretations of Sacred Scripture have no absolute value, and on the other hand the literal sense alone is the basis of effective argument.† In view of such authorities, arguments based upon such interpretations, had,

* "Manuel Biblique." Vol. I, chap. IV, art. I, No. 169.

† "Commentarium in Evangel." Matth. XXVII.

therefore, better be relegated to oblivion or at most be left to the pious.

As to the argument that what our Lord was or claimed to be, so, "*a pari*," should be His Vicar, the Holy Father;—it may aptly be retorted that our Lord in the supreme moment of His life declared, "My Kingdom is not of this world." All Catholic divines grant the proposition, therefore, "Jesus Christ is not a temporal King." Maldonatus develops this idea, and says: "Jesus Christ as God, is certainly King; but as man, He is not. He is only a spiritual King." The author adds, that this is the opinion "of all sound theologians." On the subject of Judea, he writes that, "Jesus Christ did not wish to be King, and besides it is not certain that the Kingship belonged to Him by hereditary right, for He could have another lineage bringing Him nearer David."*

The Church, therefore, as the Divine Guardian and infallible interpreter of Sacred Scripture, be it said with all due respect to these advocates and special pleaders of this argument, "*ex congruo*," based on spiritual, mystical, and accommodative interpretations of Sacred Scripture, will not "wrest that Sacred Deposit to her own destruction."

II.

THREE PRINCIPLES PROVE TEMPORAL POWER NON-ESSENTIAL.

These three principles, viz., (a) The Temporal Power is an accessory of human origin; (b) that it is an accessory liable to be changed or wholly lost; (c) that it is an accessory which may be relinquished in whole or in part by the Sovereign Pontiff, are admitted by all who know the teaching of the Papacy. As great, practical consequences flow from them, permit us to consider them more in detail.

(a) In the first place the accessory of the Temporal Power is of human origin. It originated in the eighth century, for no one now seriously holds that the would-be donation of Constantine was its origin. Once admit that, and we would find more cogent reasons for the origin of the Temporal Power

* "De Romano Pontifice." Lib. V. Cap. IV.

in the first century of Christianity, and even in the Apostolic days when the early Christians were Communists, and possessed all things in common.

Whatever the date, sufficient for the present discussion to say, that the Temporal Power of the Pope owes its origin to human sources,—to the spontaneous submission of the people, the free-will of the governed; to donations, concessions, treaties, grants, etc. Cavagnis, the Roman Canonist—by the by, raised to the Cardinalate recently—thus sums the principle bearing upon this particular point, and taught by all great writers: “Owing to the incessant interest in public affairs, freely assumed by the Roman Pontiffs, with full consent of the people, who had been utterly neglected by the far distant Greek Emperors, the same Roman Pontiffs gradually acquired civil authority, beginning at Rome and then increasing it through the grants, concessions, treaties, etc., of rulers.” This, Cavagnis teaches in his “Treatise on Public, Natural and Ecclesiastical Law,”—a work having been reported upon by the distinguished Jesuit, Sanguinetti, and which bears the “Imprimatur” of the Master of the Sacred Palace.

No such human fact can then be essential to the Papacy, or be the subject of infallible authority. On this point the Theologian of “*Civiltà Cattolica*,”—the Organ of the Society of Jesus in Italy, says: “No one has ever dreamed of holding that the Temporal Power is, or can be the object of a dogmatic definition,—which never is promulgated unless upon revealed truths.”*

The same Theologian writes still more to the present point, viz.: “The Temporal Sovereignty does not enter into the essence of the Papacy, which can live without it, as it has done for a long time.”†

An English catechism, approved by many bishops, and highly valued by the clergy, teaches this: “Though the Kingdom of Jesus Christ is not of this world, and though the successors of St. Peter do not possess, by divine right, any worldly possessions, yet through the liberality of Christian princes, a Principality has been attached to the Holy See,

* “*Civiltà Cattolica*.” (Jan. 15, 1876, page 206.)

† “*Civiltà Cattolica*.” (Feb. 19, 1887, page 391.)

called the Patrimony of St. Peter. This temporal principal-ity, arising from the States of the Church, has under Providence, largely contributed to the free and untrammelled exercise of the spiritual functions of the Popes, as also to the development of the interests of religion, by the support given to learned and charitable institutions, etc.”*

It is in this light also, and, by the way, in almost the same identical words, that the Bishops of the United States assembled at the Seventh Provincial Council in Baltimore in 1849, view the subject of the Pope’s Temporal dominion.†

Cardinal Wiseman develops the same thought with similar theological exactness, viz.: “The supremacy of the Pope is of a character purely spiritual and has no connection with the possession of any temporal jurisdiction. The Sovereignty of the Pope over his own dominions is no essential portion of his dignity; his supremacy was not less before it was acquired, and should the unsearchable decrees of Providence, in the lapse of ages deprive the Holy See of its temporal sovereignty, as happened to the Seventh Pius through the usurpation of a conqueror, its dominion over the Church and over the consciences of the faithful, would not thereby be impaired.”‡

His Eminence, Cardinal Gibbons, maintaining the legitimacy of the Temporal Power, states the same view in his popular work, “The Faith of our Fathers.”§

To conclude this demonstration and these deductions as to the human origin of the Temporal Power, let us adduce the words of a celebrated defender of the Temporal Power, Perreyve, who says: “The absolute and perpetual independence of the Pope leads to the question of political sovereignty just as the knowledge of the object leads to the search of the means. The object is necessary ‘*per se*.’ It is clear that the means are necessary, but only ‘*per accidens*,’ i.e., relatively to the object. If, ever in the future, by the Providential trend of

* “Powers’ Doctrinal Catechism.” (Vol. I, chap. 39. Dublin Edit., 1873.)

† “Pastoral Letter VIIth Provincial Council Baltimore,” “*Collectio Lacensis*.” (Vol. III, in fine.)

‡ “Conferences on the Principal Doctrines and Practices of the Catholic Church.” Lecture VIII, vol. I, page 217. (First American Edit. Commiskey, Phila., 1837.)

§ Chapter XII. 35th Revised and Enlarged Edit. Baltimore, 1889.

events, and the change of the world's political status, it were demonstrated that there exists a surer means than that sovereignty to assure Pontifical independence, there is nothing contained in Faith nor in the Divine discipline of the Church to prevent the Supreme Pontiff and the Bishops from accepting that surer means. Although there has been an earnestness displayed in the recent struggles over this great subject, no one in the Church has ever taught what Protestant unbelievers accuse us of doing to-day, viz. : that political sovereignty is maintained by us as an essential element of the Divine Constitution of the Papacy."*

To anticipate a possible objection at this point of the discussion, permit us to say, that it by no means follows that because this Temporal Power is of purely human origin, that, therefore, it has no rights that we are bound to respect. On the contrary, human rights are inviolable, and the much more so, when they are of vast importance and connected with an object of admittedly universal usefulness. The violation of such rights is a grievous offence, to which in this case the authority of the Church may attach the grave punishment of Excommunication.

The Temporal Power, solely a human power, arising in a lawful way, is a fact fully ten centuries old; most holy Pontiffs have guarded it; Councils of the Church, both particular and general, have solemnly sanctioned it; it has indeed been the source of great advantages to Italy, and is therefore worthy of respect. The Sovereign Pontiffs have recognized in it a warrant of the independence of their Apostolic ministry; the body of the Episcopate throughout the world has held the Temporal Power in the same high estimation; in them both, viz. : the Pontiff and the Episcopate, rests, "*jure divino*," the right to procure such external contingencies,—accessories,—means, as may be required for the liberty of their Apostolic ministry.

Therefore, so far as this power having no rights that we are bound to respect, by reason of its time immemorial recognition by the Church and the world and the estimate put upon

* "Entretiens sur L'Eglise Catholique," Perreyve. (Vol I, Chap. IV, Sec. 13.)

it by Pontiffs, Councils and the Episcopate, Catholics *individually* are in duty bound to yield to the authority of Pontiffs, Councils, and the Episcopate, *clearly expressed* “*in re*,” Catholics are, moreover, *morally obliged*, not however, infallibly or “*de fide*” obliged, to hold that “in the present state of human affairs the Temporal Power of the Holy See is by all means required for the good and free government of the Church.”*

This is not saying, however, that we are obliged to make public profession of more than the freedom and independence of the Holy See. The freedom, the independence of the Holy See, that is a matter we hold as of faith; THE MEANS of that freedom,—of that independence,—we, as individuals, hold at most as a *moral matter*, and this, moreover, when it is clearly declared by the authority of the Church. Thus the Catholics of the United States, in their first Congress at Baltimore in 1899, were required to put themselves upon record for the freedom only, of the Holy See. They did not specify the means of that freedom, viz., Temporal Power. This was no oversight, but designedly. We have been reliably informed that at the time, it was feared that a body of Catholic laymen may be too radical, or, being unfamiliar with Theology and its terms, might pronounce upon this question of the Temporal Power inexactly and thereby apparently commit Catholics to a wrong position thereon. Much anxiety was felt thereby at the preliminary meetings. We have been reliably informed that one American Metropolitan declined to risk his presence at the Centenary, lest, being present, it would be taken that he approved the declaration on Temporal Power, likely to be made thereat; still another Metropolitan, to disarm such fears, saw to it that the principal paper on Temporal Power, be assigned to a reliable layman of his Metropolitan city, and exercised a censorship over it prior to its being read at the Congress; and even at the Congress, as we are also reliably informed, yet another American Metropolitan presided over the Committee on Resolutions, and impressed upon the Committee that the Temporal Power, being a much misunderstood and unpopular question with American non-Catholics,

* Pius IX in Consistory of June 9, 1892.

who saw in it a demand for the union of Church and State, the Catholic Congress must be prudent and non-committal in their pronouncement, and declare for the freedom *only* of the Holy See and not concern themselves with *the means* of that freedom,—that was for the Pope and Episcopate to determine.

The result was, that, although a warm debate for a strong declaration on Temporal Power took place before the Committee on Resolutions, the majority, when the vote was taken, submitted to the advice of the Metropolitan presiding. We state the foregoing, subject to correction, but nevertheless on reliable information. Be this, however, as it may, Temporal Power as the means of the freedom and independence of the Holy See this Catholic Congress felt it no obligation to pronounce upon, and is silent thereon in its Resolutions, as is manifest, viz.: "We cannot conclude without recording our solemn conviction that the absolute freedom of the Holy See is equally indispensable to the peace of the Church and the welfare of mankind;

"We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular governments;

"We protest against the assumption by any such government of a right to affect the interests or control the action of the Holy Father by any form of legislation or other public act to which his full appreciation has not been previously given, and we pledge to Leo XIII., the worthy Pontiff, to whose hands Almighty God has committed the helm of Peter's bark, amid the tempests of this stormy age, loyal sympathy and unstinted aid of all his spiritual children in vindicating that perfect liberty which he justly claims as his sacred and inalienable right."*

Not a word of the *means* of the freedom and independence of the Holy See is demanded, which certainly would not, and, moreover, could not be the case were it more than *morally* necessary to hold that the Temporal Power is the means of that freedom and independence. Certainly every Catholic with all his heart applauds, however, that protestation of the Catho-

* "Souvenir Volume of the Centennial Celebration," 1789-1889. (Page 63.)

lic Congress,—the work, as it was, largely of the representative prelates and laymen of the Church of the United States.

III.

THE AMISSIBILITY OF THE TEMPORAL POWER.

(*b*) In the second place, that the Temporal Power,—an accessory of purely human origin has, in the course of time, experienced changes, and has even been altogether lost, is self-evident. Since it is not an essential to the Church, her dominion over the consciences of the faithful, as Cardinal Wiseman very justly remarks, has not been thereby impaired. Indeed, there are writers and high authorities who maintain that the Church has been exalted thereby, but of this later on. For the present it is sufficient to consider this second principle and examine the deductions which arise therefrom. The civil Sovereignty, as already stated, is liable to be changed, modified, or wholly lost. The latter occurred at the time of the first Napoleon; it has been lost also in our own days, through the forcible occupation of Victor Emmanuel, September 20, 1870; and this loss still continues and, moreover, is likely to continue, since only a political cataclysm throughout Europe, destroying the “Dreibund,” and causing a “Bouleversement” in the Peninsula of Italy, could alone restore it; in fact, it is doubtful if any human power is capable of regaining it. Moreover, the Temporal Power could be absolutely lost through physical causes,—an earthquake may swallow up Rome, or the territory of the former Pontifical States, or for that matter, the entire Peninsula could be engulfed in the Adriatic. Revelation fails to warrant the endless existence of cities or territories; on the contrary it records the destruction of not a few cities, nations and territories. But St. Peter’s Chair would still remain, and his successors would still be the Bishops of Rome.

This amissibility of the Temporal Power is self-evident. The Church, however, continues without it, as His Eminence Cardinal Gibbons tersely puts it: “Whatever the fate of the Pope’s temporal power, we have no fear for the spiritual throne of the Papacy. The Pontiffs have received their earthly dominions from man, and what man gives man can take away.”

But the spiritual supremacy the Bishops of Rome have from God, and no man can destroy it. That divine charter of their prerogatives, "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it" (S. Matth. XVI., 18), will ever shine forth as brightly as the sun, and it is as far as the sun above the reach of human aggression.

"The Holy Father may live and die in the catacombs, as the early Pontiffs did for the first three centuries; he may be dragged from his See and die in exile, like the Martins, the Gregories, and the Piuses; he may wander a penniless pilgrim like Peter himself; Rome itself may sink beneath the Mediterranean; still the Chair of Peter will stand, and Peter will lieve in his successors."*

(c) Now in the third place, this accessory—the Temporal Power of the Pope, may be as already stated, relinquished in whole or in part. The Supreme Pontiff, in the presence of sufficient reasons can be freed or dispensed from his oath, and may diminish or totally relinquish the domain of the Holy See, and even transfer to others part or all of his civil authority therein.

Where is the intelligent Catholic who will deny this proposition? Now the Roman Pontiff can not surrender or transfer rights conferred on him in the person of St. Peter, but he can renounce rights arising from human sources, rights which are contingent, accessory.

Such a relinquishment of part of the Papal States did in fact take place by the Treaty of Tolentino, in which Pius VI. ceded the Legations and Romagna to France *a perpetuite*; and again when the Temporal Power was re-established in 1849 by the combined action of French, Austrian, Papal, Spanish and Neapolitan armies, Pius IX. followed this by still other transfers of parts of the patrimony of St. Peter, under the exigencies of political pressure, wars, etc. It has also been stated that at one time, for the sake of peace, Pius IX. was willing to concede all the Papal States except what is known as the "Leonine City," and this as recently as 1866.

* "Faith of Our Fathers." (Chapters XII and XIII in fine.) 35th Edit., Balti., 1889.

He was, however, prevented from doing so by the diplomacy and representations of his premier, Secretary of State, Cardinal Antonelli. There are churchmen to-day who brand that diplomacy as an irreparable blunder, and attribute it to motives not at all edifying. Be this as it may, the concession of the "Leonine City," and a port at the sea, as for instance, *Civita Vecchia*, would certainly be hailed as a happy solution of the whole Roman question.

Now it is true and admitted, that no one may lawfully renounce an important right without due and proportionate reason or cause. The Sovereign Pontiff, subject as all others to natural law, may, however, renounce this right of temporal power in whole or in part when proportionate adequate reasons shall require him to do so. Moreover, it is also admitted that to the Sovereign Pontiff belongs the appreciation of such reasons and motives, as also to the bishops in due subjection to the Sovereign Pontiff; this for the reason that the Supreme Pontiff and the bishops,—all have "*jure divino*," the right of promoting the free exercise of the supreme ministry of the Church.

But this is far from maintaining that the Temporal Power is an essential of the Papacy. If it were an essential, it could not be lost, in whole or in part, by the reasonable will of the Roman Pontiff or the Episcopate. But that it may be so lost, let us conclude this reason, already irrefragable, by the authority of Father Franco, a distinguished member of the Society of Jesus of Italy; Father Franco, whilst holding that Pius IX. did well not to relinquish his Civil Sovereignty, nevertheless clearly affirms that it is liable to be lost through the Pontiff's reasonable will. These are his words:

"If the Pontiff fails to yield, it is not for want of authority, but because he has to meet difficulties which, to use the words of the Pontiff himself, *in practice cannot be overcome*. To understand this, it should be borne in mind that the Sovereign Pontiff, besides being head of the Church, is also supreme custodian of his temporal rights and judge of the necessity or propriety of alienating any of them, and hence he can dispense from the oath of defending them either in whole or part. This being taken for granted, there is, absolutely speaking,

on the part of the Pope, no want of jurisdiction or power to give consent to the alienation.”*

IV.

HISTORY PROVES THE POPES WERE NOT FREE BY TEMPORAL POWER.

That this accessory,—the Temporal Power has not secured its purpose,—viz., the freedom and independence which “*Jure Divino*,” belong to the Roman Pontiffs, and that, moreover, the expedients to which they have been at times compelled to resort, in order to maintain it, have not been uniformly for the welfare of the Church and souls, there are historians to freely concede, and holy people to regretfully deplore. Space will permit us to but merely outline the conclusions of historians, and simply mention our authorities, which the reader may consult at his leisure. Not to go farther back than the foundation of the Western Empire, when in the Ninth Century Charlemagne and Pepin restored to the Popes their Temporal Power, this can be safely said and even challenge contradiction; viz., from Charlemagne,—in the beginning of the Ninth Century to Pope Boniface VIII., in the beginning of the Fourteenth Century, we cannot find ten Pontiffs out of the more than one hundred, not counting Anti-popes of that period of five hundred years, who had not been persecuted, outraged by the Roman people or the nobles, chased away, reconciled, chased away again, sometimes fairly stoned away indecorously, humiliated by the Capitol and always trembling out of their fear before those barons who ruled the land with iron hand. Yet all the while the Popes possessed the Temporal Power, where was the freedom and independence? They had ultimately to seek it in Avignon! For the Italians had long done their utmost to make Papal residence in the mansion of St.

* “Risposte Popolari Alle Obeeziioni Piu Comuni Contro La Religione.” (Chap. XXXV, IV.)

† “Histoire L’Eglise Universelle” Rohrbacher. (Passim).

“History of the Popes.” Ludwig Pastor. (Passim).

“History of the German People.” Johannes Jansen. (Passim).

“The History of the Papacy.” Creighton. (2 vols.) (Passim).

“Storia Degli Italiani.” Cesare Cantu. (6 vols.) (Passim).

Peter impossible. This very exile is an object lesson which history gives that the Popes' Civil Sovereignty in Rome did not secure them this freedom and independence which "*Jure Divino*," is theirs for the discharge of their divine mission. But we are not left to make this conclusion by ourselves. Dante and Petrarch while incontinently denouncing the Popes of Avignon, at the same time disclose the cause of that seventy years of the "Babylonian captivity of the Church" to have been none other than political.

Dante, in his Nineteenth Canto of the "Inferno," when he has made his various journeyings down the galleries of the "Inferno," and having met his Political enemies, viz., several Pontiffs therein, in one of those passages with which the "Divine Comedy" abounds, thus discloses the cause of their being consigned to the "Inferno."

"Ah, Constantine! of how much ill was mother,
Not thy conversion, but that marriage dower,
Which the first wealthy Father took from thee!"

—*Canto XIX., near end, Longfellow's Translation.*

And this historical incident of the same period even more pointedly discloses "of how much ill" "that marriage dower,"—the Temporal Power arising from the union of the Spiritual and Temporal Sovereignty in the person of the Pontiff, "was mother." When Urban V., one of the Avignon Popes, had decided to return to Rome, the King of France, who was strenuously opposed thereto,—not so much perhaps for the welfare of the Church or the Pope himself, as for his own use and political influence over him being more secure by the retention of the Papal seat of government at Avignon,—the King wrote the Pope these pungent words: "Holy Father, whither goest thou? To Rome to be crucified again? Farewell, my children, the Holy Ghost brought me to Rome, and the Holy Ghost conducts me from it, for the honor of the Church."

Pope Urban, however, found not peace, freedom or independence in Rome, and as history tells us he only, perhaps, hastened his death during the three years he was there, at any rate he returned to Avignon and died there the same year, viz., 1370.

To close this short review of the most dolorous period of

the Middle Ages, so far as the peace, freedom and independence of the Holy See are concerned, permit us to mention a Saintly personage who by her genius, and in fact obstinate sweetness resolved, for a time the eternal Roman question. Needless to say, we refer to St. Catharine of Siena, that pre-eminent Saint, who in the Fourteenth Century, by a miracle, the most surprising and extraordinary of her wonderful career did what no one else could at the time accomplish.

In what Petrarch and Dante, the two grand idealists of the Peninsula had failed lamentably, this little Tuscan Nun, the daughter of an illiterate Sieneese wool-dyer, succeeded gloriously, viz., in securing the return of the Popes to Rome after "the Babylonian captivity of the Church," as those seventy-three years of the Popes' residence in Avignon are termed by Ecclesiastical writers. It is unnecessary to describe the steps taken by St. Catharine to effect this great event. Sufficient for our present purpose to say that St. Catharine during the whole time had an adequately clear consciousness of the hindrance which the Temporal Power of the Holy See interposed to the moral regeneration of the Church and Christianity. In her second letter to Pope Gregory XI., she seeks a sort of mean between the civil sovereignty and the purely spiritual royalty of the Pope. In her fourth letter she says:

"As Vicar of Christ, you ought to repose in the city which appertains immediately to you. Without doubt you might say, Holy Father, 'In good conscience, I am bound to maintain and recover the goods of Holy Church.' Alas! I confess this is true, but it seems right to guard still better a dearer thing. The treasure of the Church is the Blood of Christ poured out for souls, and which was not given in order to buy temporal riches, but for the salvation of mankind. Grant that you are held bound to conquer and to keep and guard the lordship of the cities which the Church has lost. But you are much more strictly bound to find again so many sheep, which are no less the treasure of the Church, and when She loses them She becomes poor indeed. It is then much better to lose the gold of the temporal than the gold of spiritual things. Do then what is possible for you to do, and then you will be excused before God and the world. You will smite men with the truncheon of goodness and of love and of peace

much better than with the truncheon of power. And you will recover your goods, both spiritual and temporal. My soul has been shut all alone with God, with a great thirst for your salvation, for the reformation of Holy Church, and for the blessedness of the whole world, and I believe not that God has left you any other remedy than that of peace. Peace! Peace, then, for the love of Jesus Christ crucified!"

The world knows the rest of St. Catharine's triumph. It rapidly went on to the climax. Florence had been declared excommunicated by Pope Gregory XI. This evil proved the turning point. The Florentines who knew the influence of Catharine with the Pope chose her as their mediator. This gave her the opportunity of her life to meet the Pope, speak with him as frankly as she had done in her letters. And speak to him not for Florence alone but for Christendom. Catharine went to Avignon, met the Pope. In her very first audience, she won the Pope. He in fact wished to rival her in his desires for securing peace. He protested to her: "In order that you may see clearly that I work for peace, I remit all things into your hands. I recommend to you only the honor and the possessions of the Church."*

Gregory XI. decided to negotiate for his return; he declared later on, the excommunication hanging over Florence was raised, and with great eclat made his entry into Rome. Rome was restored to the Popes, the rights of feudal sovereignty over the Patrimony, the bridges and the towers and strongholds of the city,—the Trastevere and the Leonine City were all restored to him; the officers of justice, and the command of the military, who, while all remaining in office took the oath to the Pope.

But great as this victory thus accomplished by St. Catharine of Sienna, it soon waned, so far as securing permanent peace

* "Life and Letters of St. Catharine of Sienna." Niccolo Tomasso. (4 vols. Florence, 1860).

"Life of St. Catharine of Sienna," C. S. Drane. (London, Burns & Oates.)

"Revue Des Deux Mondes." (Tome XCV, Livraison, Sept., 1889.)

"Œuvres de St. Catharine Sienne." Gebhart.

"Magazine of Christian Literature." Art., St. Catharine of Sienna, Prof Starbuck. Andover Seminary. (Vol. II, page 327, Sept., 1890.)

is concerned. The point gained, the close of the Avignon exile, was, however permanent. A storm soon arose.

Gregory XI. died as the storm was gathering, and left to his successor, Urban VI., the duty of quelling it. He quelled it, after a fashion, but took his departure from Rome for a period of three years and moreover was held in high opprobrium by all, for his endeavors and attempts at reformation.

Though many centuries have elapsed since this solution of the Roman question by St. Catharine of Sienna, meanwhile the Temporal Power of the Pope has had somewhat similar history. It has been one of vicissitude and turmoil. We can only delay with the closing chapter. This past century has at its beginning seen it wiped out by Napoleon; and to prevent its restoration has seen the same Napoleon exile and take captive the Sovereign Pontiff Pius VI. About this particular juncture many in the Church, reflecting upon the past, and recalling the vicissitudes of Temporal Power, admitted that it had brought little freedom and much complication if not compromise to the Church. These were half of a notion to recommend its relinquishment. We can only give attention to one example, let it suffice for the spirit then largely prevalent in the Church.

In the beginning of the Nineteenth Century,—the famous Cardinal of the Church, Bartholomew Pacca was Prime Minister,—Cardinal Secretary of State to Pius VII. Owing to the conquest of Napoleon, the civil Sovereignty of the Holy See had ceased to exist. Cardinal Pacca publicly expressed his thoughts upon that loss in such a manner as to place beyond peradventure that he had at any time so much as dreamed that the Temporal Power was an essential of the Church, and, besides, what is more to the present point, that there were many compensations for its loss,—the principal that the Church was now free to work out her divine mission among men. While deploring the fall of the civil Sovereignty of the Pope, he says: "All foreshadowed the advent of a great monarchy which would have spared, and it was then partly accomplished, that multiplicity of Kingdoms, which, according to Bossuet makes it almost incompatible for the Popes to be at the same time subjects and rulers of the Church universal. This reflection led me to fear lest through the un-

searchable decrees of God, Divine Providence, ever intent on preserving the Church, might go on preparing such changes as would again make it possible, and this without any great inconvenience for the Pope, though a subject, to rule and govern the whole flock of the faithful.

"I was reconciled by the thought that from the sad and painful event of the surrender of the Sovereignty of the Popes, it was in the power of the Lord to derive other advantages, and the same not indeed unimportant or indifferent, for the welfare of the Church. I considered that the loss of the Temporal Power and of the greater part of the Church property would put an end to, or at least weaken that spite and jealousy so prevalent everywhere against the Court of Rome and the clergy;—that the Popes, relieved of the heavy burden of the Temporal Power,—which only compels them far too much to sacrifice a great part of their time so precious, in attending to secular concerns,—could then devote their entire attention and care to the spiritual government of the Church; that the Church being thus deprived of her civil pomp and glory, of honors as well as the incentive to temporal advantages, that then only those who "*Bonum Opus Desiderant*," would belong to the clergy; and that the Popes in future in choosing their ministers, counsellors and officials, would not be required to pay so much regard to nobility of birth, engagements and relations with those in power, recommendations and nominations of Sovereigns, on account of which it may not infrequently be said of promotions at Rome, "*Multiplicasti gentem, sed non non magnificasti laetitium*." In fine, that in the consultations concerning ecclesiastical affairs that would hereafter arise, in order to take or reject a resolution, no room would be left for fear of losing the Temporal States, for a motive, which placed in the scale would be calculated to cause the Popes to lean to the side of an excessive, pusillanimous condescension. These, and other considerations, as I have stated, lessened my confidence to ever see again the Pontifical government arise, and betimes caused me to conclude that this happy and so much longed-for restoration was for a long time at least, not to be looked for, and during these times, I was accustomed to mentally pass in review the apologetic reasons for my attitude both as a minister and private indi-

vidual, and resigned to the will of God, I concluded by saying, that whatever the outcome: *Justus es Domine, et rectum judicium Tuum.*' '*

Since the last foregoing incident, eighty years or two generations have passed. Temporal Power was re-established after the fall of Napoleon, when Europe, wearied of wars and confusions incident thereto, accepted a return to the old order of things, Pius VII., on May 24, 1814, returned to Rome as the Temporal Sovereign of all the States of the Church. Again that return guaranteed but little peace for freedom, since a generation later his successor, Pius IX., having as the climax of turmoil for the two years previous, remained a prisoner in his own palace, with no control over the civil administration and little or none over ecclesiastical affairs, was compelled to save his life by escaping in the guise of a simple priest, in the carriage of the Bavarian minister and flee to Gaeta. Temporal Power was again re-established in 1849 by the combined action of four armies, and maintained by the French occupation of Rome, until lost in 1870. He who has read the history of the last half century has read it to little purpose should he say that the Temporal Power has secured the Popes during that time freedom and independence. Certainly it did not do so for Pius IX., for his own briefs and encyclicals declare the contrary of freedom and independence; certainly Pius IX. was not as free as is his successor to-day, Leo XIII., who has been deprived of that Sovereignty for the last quarter of a century. In the face of these facts which cannot be gainsaid, this accessory of Temporal Power has not been the effective means of securing the freedom and independence of the Holy See.

Let us not now be told that despite what history may teach us as to this accessory of Temporal Power not having secured the freedom and independence of the Holy See, that nevertheless, according to "*the common teaching of Theologians*," we are obliged, under pain of being branded heretodox or in danger of heterodoxy, to hold that it is necessary for the freedom and independence of the Holy See.

* "Historical Memoirs." Cardinal Pacca. Sir Geo. Head, London. 2 vols., 1850.

"Memoirs of Cardinal Pacca." Letter to Marquis Guiseppi (Napoli Stamperia del Genio Tipografico, 1830.)

This "bogy-man" "*The common teaching of Theologians*" must not frighten any one in these days. "*The common teaching of Theologians*" at one time would not permit the belief that the Antipodes were possible, for were there such beings, it could not be said truly of the Apostles' teaching, "Their sound hath gone out over all the earth." Yet Columbus, we believe, could have brought to the Theologians a few such beings.

"*The common teaching of Theologians*" at one time held as heretical to maintain the Geo-centric theory, in that the Bible had declared "the sun stood still that Josue might complete his victory." They condemned Galileo for having the temerity of contradicting this theory and maintaining the Helio-centric theory. Yet the world and even the Theologians to-day admit the blunder of the fifteenth century, and the Theologians will never fall into a similar one.

"*The common teaching of Theologians*" in the sphere of political economy was that it is contrary to divine law to receive or exact money for the use of money lent, *i.e.*, Interest was contrary to Divine Law. When Cardinal de La Luzerne in the eighteenth century taught for the first time the contrary, he shocked the "*common teaching of the Theologians*" of that day. Now the "*common teaching*" is that interest is permissible and that usury only is forbidden.

"*The common teaching of Theologians*" even in matters strictly spiritual is sometimes subject to change. For instance, the verbal inspiration of Sacred Scripture was the general "*common teaching*" of Theologians about two or three centuries ago; now that teaching of the verbal inspiration is "*commonly rejected*." Also, the giving of the instruments of the order was held to be the essential matter of the Sacrament of Orders; now the "*common teaching*" is that it is in the anointing of the hands of the Ordinandi, and the imposition of the hands of the Bishop.

The former teaching is to-day obsolete or unknown. Finally, the "*common teaching of Theologians*" was that the Priest is the minister of the Sacrament of Matrimony, but since a desicion rendered some thirty or more years ago during the Pontificate of Pius IX., the "*common teaching of Theologians*" has been revised on that matter, and to-day holds

that the parties themselves, the husband and wife, are the ministers of the Sacrament, that the priest is the witness of that consent, and of the parties' otherwise eligibility, on the part of the Church, and that moreover the essence of the marriage is the consent of the parties.

So let us hear no more of the "*common teaching of Theologians*" being invoked to silence discussion on a matter which has not been defined by the Church, and especially upon a matter like the Temporal Power of the Pope, not capable of being the subject matter of a definition. The common and constant teaching of Theologians does not, and cannot make a law or close a question in the face of solid reasons to the contrary. So declare Theologians themselves, among them the great Father Perrone.*

The teaching and authority of Theologians rests upon the proofs which they adduce, and the knowledge and investigation they have brought to their subject. But these proofs may themselves be disproved or set aside by other and more cogent proofs. Besides knowledge is progressive, and has its degrees. Perrone well says, "We indeed sometimes contend for an opinion which has been popular in the schools, which has been common or approximately so, and held sway for a long time, but which later on is rejected and eliminated as improbable, or even false."†

V.

ROME HAS MADE NO DECLARATION.

In the light of the foregoing it is open to serious question whether this human accessory,—the Temporal Power has secured the freedom and independence of the Holy See, in fact, whether it has not been the cause of the direct opposite. Be this as it may, we need not be silent upon the question, since the individual Catholic is at most but *morally* obliged to maintain that in the present state of human affairs the Temporal

* "*Praelectiones Theologicae.*" Perrone. DeLoc. Theol. lib. VIII, cap. 9, 1 Concl.

† "*Praelectiones Theologicae.*" Perrone. S. J. Par. II, Sec. II, Cap. II, 458. Edit. xxv. Milan, 1857.

Power of the Pope is required for the free government of the Church and of souls. We say *morally* obliged; that is, according to the usual course of things and of human judgment, in contradistinction to being obliged *de-fide*, and being infallibly certain thereon. Certainly, if the individual Catholic was, according to the Allocution delivered to the bishops, cardinals and others assembled at Rome for the solemn ceremonies of the canonization of the Japanese martyrs in 1862, if the individual Catholic was then declared to be *morally obliged* to thus believe, and this at the time when the Temporal Power was in actual possession, though threatened and waning, now that it has been lost for over a third of a century in the Pontifical State, and denied and even warred against in the major part of the Italian Peninsula for over a half century, the obligation cannot rise beyond a *moral* one to-day.

Nothing that has emanated from the Holy See need change the aspect of this question, or the attitude of Catholics toward it, being more than a *moral* obligation. Certainly there is nothing contained in the Syllabus of 1864. True the Syllabus of Pius IX. makes reference to the civil power, but this does not in the least weaken the force of the foregoing statement, for "inasmuch as taken in conjunction with the encyclicals, apostolic letters, briefs, etc., of which the Syllabus barely sketches the purport," says Cardinal Capecelatro, "it has dogmatic authority if it refers to dogmas, disciplinary if it refers to discipline." Of and by itself, the Syllabus has no doctrinal weight *per se*.*

Nor has anything which the Vatican Council of 1870 declared changed the question. True there were among the *schemata* of that Council several *schemata statuta proponenda* bearing upon the Temporal Power of the Holy See. We have them before us, such as they were presented by Mgr. Martin, the learned Bishop of Paderborn†

Whilst full of admiration for the conduct, reverence for all

* "Gladstone and the Effects of the Vatican Council's Decree." (Florence, 1873.)

† "Omnium Concilii Vaticani Quæ ad Doctrinam et Disciplinam Pertinent Documentorum Collectio." (Paderborn, 1873.) Also "Schemata Concilii Vaticani." Catholic University Library, Rev. Father T. A. Metcalf, Boston, donation. See also "Collectio Lacensis."

of the acts, and declaring our *credo* in the definition of the Council, no Catholic need be silenced, or in fact at all change his opinion upon any question by a mere *schemata, statutam vel decretum proponendum* of that or any other Council. That a statute was proposed, and not taken up, passed or enacted is no matter of surprise. That is the *modus agendi* of all deliberative bodies. The proposed statutes at the Vatican Council would fill a volume the size of an Unabridged Dictionary. A mere tithe of them could not be considered, much less enacted. The Vatican Council proposed to undertake the revision and codification of the general canon law, and although it was demanded that this new *Corpus Juris Canonici*, vastly more important than any question outside of a definition of faith, should be submitted for the examination and sanction of the Council, the matter remained unenacted. Even the definition of faith which the Council did enact, was a matter of give and take from the proposed decrees, as is inevitable in all deliberative bodies. For it is a well known fact that whilst a majority of the Fathers of the Vatican Council had before them the *Decretum Proponendum* in regard to the infallibility of the Roman Pontiff, in the course of the discussion they allowed the proposed decree to be modified, and moreover modified to such a degree that in certain quarters it has been considered the will of the minority rather than that of the majority of the Fathers of the Council.

In fact His Eminence Cardinal Newman has said this very thing, viz.: "The Canon (Papal infallibility), such as it was promulgated by the Sovereign Pontiff, was rather the work of the minority. It can hardly be doubted that there were those in the Council who were desirous of a stronger definition, and the definition actually made, as being moderate, is so far the victory of those many bishops who considered any definition on the subject inopportune. And it was no slight fruit of their proceedings in the Council, if a definition was to be, to have effected a moderate definition.*

Besides, even were the proposed Canon on the Temporal Power enacted, which *de facto* it was not, that Canon would not

* "A Letter to His Grace the Duke of Norfolk." (Postscript, Sec. 9, London, 1885.) See also, Fessler, "Das Vaticanische Concilium." (V, 12, 1871.)

avail against our proposition. This particular Canon of the *schemata* of the Council proposed the condemnation of those who maintained that the Civil Sovereignty of the Roman Pontiffs is diametrically opposed to the Divine law, and therefore commands no obedience or respect. The Canon further proposed to enact a censure upon those who, thus maintaining, refused obedience to the Church upon that ground.

Now where is the intelligent Catholic who holds that the Civil Sovereignty of the Roman Pontiffs is contrary to divine revelation, or that divine revelation justifies disobedience to the Church on that ground? Revelation does not proscribe or prescribe that Civil Sovereignty. Revelation is silent thereon. Even in the Middle Ages, when the Roman Pontiffs exercised the right of civil sovereignty over Christian rulers, and at times released people from their oaths of civil allegiance to their rulers, the Pontiffs did so, not as masters teaching Revelation to the Universal Church; and while not infallible in so teaching and acting, yet these acts were not contrary to Divine Revelation. Divine Revelation did not and does not prescribe or proscribe these acts of civil sovereignty, universal civil jurisdiction.

But even were there such unintelligent Catholics, the hypothesis is superfluous, since the proposed Canon was never enacted, and therefore the matter can be to-day at most a moot question. There may be hyper-zealots who, nevertheless, would wish just such a Canon; they must content themselves with the foregoing concessions, and be satisfied that at most to-day the Temporal Power is held to be *morally* necessary for the freedom and independence of the Holy See. Let them, if they wish, blame that minority at the Vatican Council,—such prelates as the Cardinal Archbishop of Cologne, with his 1,100 parishes; Bishops Dupanloup, of Orleans, Fe.; Strossmeyer, of Austria; Martin, of Paderborn, Germany; Kenrick, Fitzgerald and Purcell, of the United States; Hannon, of Canada; the great Cardinals Raucher, Schwarzenburg, Mathieu, and Hohenlohe, and those others, who, if not the *major pars* of the Council, were among the *sanior pars*, whose influence and discussions secured not only a moderate definition of Papal infallibility, but likely prevented other decrees upon the object and extent of that infallibility, as well as upon several other

open questions, and this Canon upon Temporal Power being enacted.

VI.

HOW DO THE ITALIAN PEOPLE STAND ON THE QUESTION?

As stated above (page 6), Cavagnis, the Roman Canonist, says that the Roman Pontiffs voluntarily assumed civil authority "*with the full consent of the people, who had been utterly neglected by the far-distant Greek emperors,*" etc. Cavagnis here lays down a *proviso* in the acquisition of this accessory of the Temporal Power, which is a cardinal principle of all civil government. "All governments founded by man derive their just powers from the consent of the governed." We do not delay to analyze this principle of civil government. Suffice simply to say, that it is corroborated by the scholastics, St. Thomas, Aquinas, and Suarez, who teach that while all power, civil included, is from God, the people are the medium by which rulers and governments are established to administer that power. The divine right of kings finds in these great authorities no sanction,—in fact, Suarez' monumental work was particularly directed against that proposition advanced at the time by Charles I. of England. The Temporal Power of the Papacy, however, was established and moreover was maintained, in strict accordance with this principle, "the consent of the governed."

On the other hand, as Cardinal Gibbons, above quoted, (page 12) says: "The Pontiffs have received their earthly dominions from man, and what man gives, man can take away." The latter has been the case for the past third of a century, man has taken away the earthly dominions of the Papacy. It is a "condition, therefore, and not a theory" which is now to be considered. The first question that suggests itself is, "How do the people of the Italian Peninsula, and particularly those of the former Pontifical State, now look upon the *fait accompli*?" They are, admittedly the parties most interested, where then do they stand upon this question?

In the first place, the present condition in Italy would seem to the dispassionate student as the logical development of

things social and political during the past century. During at least the past fifty years a development has taken place in Italy little short of marvellous. The present ruling house, foreigner though it be, has steadily gone forward until it finally asserted its sway over Italy some thirty years ago. Previous to this past century, and even during a good portion of it, innumerable petty dukedoms, principalities, etc., ruled the Peninsula. There was little or no unity or principle of cohesion among them, and perhaps still less desired. The invader could by defeating them one after another in detail, rule the country, leaving these petty princes the mere name of being rulers. This the first Napoleon did in the beginning of the century;—this the French, the Austrians, and the Spanish, too, continued down to, or even quite past the half century mark. Meanwhile Italy lacked not great men for its leaders, statesmen, and soldiers. All these saw and realized this unhappy condition and weakness. They set themselves to remedy it. The petty jealousies and selfishness of the innumerable figurehead dukes and nobility made their task supremely difficult. So that these patriots could not be choice as to means, and often were forced to bring to their aid every influence available, even secret societies and political intrigue. Hence nowhere so much as in Italy, during the past fifty years, has the secret political society existed, and although nowhere so much condemned by the authorities of Church and State, nowhere had it a better or more justifiable *raison d'être*.

Be this latter as it may, this however cannot be gainsaid, Pius IX. of happy memory, from the first years of his Pontificate saw and realized Italy's weakness as above described, and suggested the remedy, viz., a great, a united Italy. In fact, to him belongs the honor of publicly proclaiming that principle for Italian political ascendancy. It may have been a case where the pupil went beyond the expectations of the master, or an illustration of the proverb, "Cutting off a rod to scourge one's self."

The Italian patriots, such as Cavour, Mazzini, and others, gladly availed themselves of the suggestion; in fact, under cover of enthusiastically agreeing with the Holy Father, now the greatest Italian, they laid their schemes deeper and broader for a "United Italy," which would include everything from

the Adriatic to the Mediterranean, and from the Alps to the Straits of Messina, even including Sicily and Sardinia. The movement spread like wild-fire, despite foreign wars, foreign occupation of large parts of the Peninsula. A few years had elapsed since Pius IXth.'s declaration regarding a "Greater or United Italy," when he was forced to make outcry against the onrushing wave which now threatened to wipe out the Pontifical State itself. We need not delay to speak of the political exigencies that forced the Holy Father's words and action; sufficient to say that he no longer met the new movement with his former open mind, but with a passionate resistance which to-day cannot but elicit our sympathy, hurled at it and its leaders, allocutions, encyclicals, condemnations, censures, excommunications. All to no purpose. United Italy seemed in the decrees of Providence inevitable; it was in the air; the leaders had the people aroused, wildly enthusiastic for it. The march was sure and steady. Finally the kingdom of Italy—United Italy—was officially recognized by the great powers,—even France as far back as 1860 recognized it, and sent thereto its accredited Minister Plenipotentiary. Rome was finally the last obstacle in the way of the new kingdom ruling over the entire Peninsula. A small remnant of a French garrison stood as the only barrier, and this not so much because of their military prowess, but of the fact that they were representative of the policy, the insincere, shifty policy of the French emperor, Napoleon III. Finally the Franco-Prussian war gave Napoleon the long looked for pretext to withdraw his French soldiers, and quickly thereafter Rome fell, capitulating to Victor Emmanuel I., September 20, 1870. The rest is matter of detail, and has finally ended in Rome becoming the seat of government of the kingdom of Italy, and the residence of the royal family. This development is now a matter of history.

The people of the Pontifical State were borne down by this onward development of United Italy, lent themselves to and co-operated with the leaders to bring about the *fait accompli* of September 20, 1870. Forty thousand of them at least took part in the plebiscite which followed the occupation. We know it has been said these were "rabble and imported agitators." Be this as it is. The irresistible logic of things polit-

ical and social, however, rather than the "Plebiscite," justify the *fait accompli*. It has been said that even if all the Romans who were voters in the four hundred thousand of the population, more or less, had voted, they would have had no more right to cast off the authority of the Holy Father than would the District of Columbia by voting to annex itself to Maryland or any State. Permit us to dismiss the sophism by saying this: If the entire country had the conviction that the District was the one wedge of division, "the common good of the country takes precedence of the District's wishes," and wipes it off the political map of the country. But the comparison is impossible, since the District has not and cannot have civil sovereignty, as did the Holy Father in Rome. If admittedly the Romans could have voted in the "Plebiscite," but refused, they cannot plead that default against the *fait accompli*, and their abstaining from voting under the plea that the voting was a solemn farce, instead of being a strong condemnation of the whole proceeding, showed their political indifference to the fate of their country, and has not deterred, and, moreover, should not deter the nations of the world from recognizing the government which they would thus condemn. It is of a piece with their refraining from voting ever since, and condemning their country to be ruled by a minority, who are largely Masons. More power to the Masons, when they who ought and could rule, will not, but prefer chaos. Virtue railing and croaking thus from a high perch, but doing nothing to suppress the evil thus described, is a spectacle more common than edifying or effective.

What have the Italians done to show that they do not approve this outcome of the political development of the past fifty years in Italy? What have they done to show that as a people they disapprove of the result of the "Plebiscite" of 1870? Not a shred of evidence is or can be forthcoming on the question. To put the question in another form, what have the Italian people done at home or abroad to prove that they regret the loss of the Pope's Civil Sovereignty in Italy? While it is true that at the first Catholic Congress ever convened in Italy, which was held in Venice, June 13, 1874, strong words were promulgated, yet these were declarative simply of the errors of the day rather than declarations on the

Temporal Power or its loss. Certainly no declaration from the Italian people has gone forth ever since. We have had meanwhile other Catholic people who have held reunions or assembled in Congresses,—American, Belgians, English, French, Germans, Irish, South Americans, Spanish, and all of whom have made strong and unequivocal pronunciamentos upon the question of the Pope's Temporal Power. Who ever heard of a body of Italians, at home or abroad making such a pronouncement? On the contrary, to judge by their acts, they enthusiastically approve of that loss of Temporal Power. They publicly celebrate and honor the Italy of the "*venti settembre*" by processions and the like, they erect monuments to the leaders of the "*risorgimento*,"—Garibaldi, Mazzini, etc., in our American cities and parks. To-day in Rome one of the most magnificent monuments, equalling the finest of the old imperial days, is the series of structures begun in 1883, and now nearing completion on the Capitoline Hill, which are to stand as a memorial to Victor Emmanuel, the founder of Italian Unity. When finished it is to cost about five million dollars. A prize of ten thousand dollars was given the successful architect, as also the honor and reward of superintending its construction.

The intelligent Italian loves United Italy, the Italy of to-day. He passionately recalls all the struggles, the blind, mad outbreaks of '48, the hangings and shootings of '49; the sullen calm of those next nine years of waiting, from '49 to '58; the victory of Magenta, and of Solferino; the fierce defeat of Villafranca; the wild days of Sicily in 1860; the acquisition of Venice in '66, and the culmination of all in the taking of Rome in '70; he glories in this vast struggle of a half century, and deems those as martyrs who lost their lives in it. All of this easily reconciles the people of Italy to the present "*status quo*," no matter whether the onward political progress or the "*Plebiscite*" has ushered it in.

What makes the Italian the more indifferent to the restoration of the Temporal Power is that, unfortunately in his estimation, during all his fifty years of struggle for freedom, union and vengeance on the foreign foes of his country, the policy of the Holy See, in order to maintain the Temporal Power, was compelled or seemed to support the Austrian and

the Bourbon, both of which in Italy upheld every tyranny and drenched every liberty in blood. Unfortunately the intelligent Italian remembers Charles Albert and Metternich, and the Naples' Bourbons; he remembers, too, that a hated foreign garrison prolonged the possession of Rome, and that during its many years' stay, no virtuous maiden was safe from outrage within miles of that garrison, and that within the States of the Church, prostitution had to be tolerated by reason of that same garrison! Remembering these things, which they couple with "Temporal Power" days, Italians readily acquiesce in its loss, and would consider its re-establishment, —even though it be but a moiety of what it formerly was, a menace to Italy. And the people who thus think and act are by no means unbelievers or atheists, since while in what they consider is for the good of their country, and they will not give in an inch to the clergy, yet they are true to their religion, its practices and teachings, and are on the most cordial relations with their clergy, who are devoted to and love them.

Nor is this feeling towards their country and its glory confined to the Italian people,—it is shared in by the Italian clergy, particularly by the elder clergy who have gone through all that history. Even in the very advocacy of Temporal Power this is disclosed. Leo XIII. in many documents styles himself the "First Italian." "Standing as we do for the Temporal Power," says Cardinal Alimonda of Turin, "we sincerely love our country, we want it independent of the foreigner, organized with a free government; we want Italy a great nation."

What more could the most ardent advocate of United Italy demand? In fact the older and more prominent members of the clergy, like those of the past,—Rosmini, Gioberti, and those who died on the Milan barricades of '48, hold their country in high reverence. Admittedly there may be those,—who fresh from the seminaries, unacquainted with the past, to whom the serious problem of civil and political life is no actuality, perhaps such may feel in their bones a hatred of Italy, and be denunciatory of the present status, and long for a spiritual tyranny which no modern State could tolerate for a week. Admittedly there may be such who emphasize present evils,—the burden of taxation, the vast increase of emigra-

tion, the onrushing tide of Socialism and Anarchism, which threatens to overwhelm the country,—all realize these are evils. But while the faults of exuberant youth are in these latter critics, fading as experience and character mellow them, the world-student confidently realizes that Italy has in fifty years done a colossal work—that fifty since Cavour died—and all that time Italy has been what to-day it is still,—a cauldron of political turmoil and strife, the scum from time to time rises to the surface; but the developing process goes on and on, and the new nation has stepped forth. With its forces of land and of soil and of race it is destined to influence Church, and remake State as the generations go by. Already its constitution, penal code, economic system is the study of the scholars of the world, and conceded first rank.

There are dangers ahead, to be sure,—social, economic, political, religious,—parts of the kingdom's domain even threaten serious uprising. What modern nation has not these dangers? The House of Savoy will have a rough task to ride the seas that may come, but the Nation Italy is safe. It has come to stay for a time. Sacerdotal juvenescent critics and other opponents can no more undo what has been done in the nineteenth century than they can replace the child in the womb. The birth of the nation is over. The organism may be still weak, but it lives. And the forces back of it are indefinitely and mysteriously stronger than the opposition realizes.

Corroborative of all the foregoing, and apropos of what the real, representative people of Italy think of United Italy, and of the present "*status quo*," permit us to here cite the latest utterance upon the matter. It is from the pen of R. De Cesare, Member of the Italian Chamber of Deputies, a scholar, by the way, who has examined the history of Modern Italy, and the influences which have affected the social and political development of that country, which he has communicated to the world in a number of volumes, the latest of these being "*La Fine di un Regno*," which is a history of the last ten years of the Bourbons in Naples. R. De Cesare writes in the June number of the *North American Review*, on the "The Pope and the Temporal Power," in reply to the Most Reverend Archbishop Ireland's article on, "The Pope's Civil Prince-

dom," in the March number of the same *Review*. Among other things, Deputy Caesare says of the present point: "There has taken place in Rome during the last thirty years, and in the rest of Italy during the last half century a regeneration so complete, both outwardly and inwardly, that it is no longer possible even to imagine a return to the old order of things. It may be that Italy will have a period of difficulty to traverse; it may be that a partial victory of Radical ideas will endanger present institutions; but the national unity cannot be destroyed, and the reconstruction of the Papal temporal power would infallibly have that effect.

"Italian unity now represents such an agglomeration of moral and material interests that there is no human power capable of attempting its destruction. On the one hand, we find the national debt, the railways, the army, the navy, the industrial and the commercial interests, the savings banks, etc.; and, on the other, modern culture, freedom of conscience, and the conviction that, if the Pope were to become King of Rome, we should fall into the worst of anarchies. In Rome herself the regeneration has been, perhaps, even still more complete. Around the old city a new one has arisen, and even in the ancient portion thirty years of Italian government have left an indelible mark. The Rome of 1870 cannot be recognized to-day. The old inhabitants have been overwhelmed by hundreds of thousands of Italians, who form a new mixed population, which has enormously increased in thirty years. Now that so many of the old Papal families are ruined, who formerly added lustre to the Pontifical throne, a Pope who returned to rule in Rome would, after a few months, be forced voluntarily to renounce Temporal Power, after having provoked, in order to renew it, one of those historical catastrophes which humanity never forgives or forgets. The restoration could only be brought about by the help of foreign intervention; and the Pope, who has difficulty in tolerating his present condition of independence, as recognized by Italy, would have to resign himself to render obedience to the foreign power which had restored him. Temporal Power was re-established in 1849 by the combined action of four armies, and the French occupation did not render Pius IX. a more independent sovereign than Leo XIII. is to-day.

"All these considerations are recognized by the careful observer. The Italians feel them, and they are understood by the Pope himself, in whose complaints there is a conventional note, and whose protests are, in reality, the result of calculation, and are made merely for the satisfaction of the fanatic party." (Pages 864, 865, *op. cit.*) As some one has aptly said, "The Italians evidently understand each other. The Clericals must have their politics like other people, only they call it religion."

"To-day, the Papacy is destined to prove that it can exist by its own moral force alone. Never has its influence been raised to a higher point than since it has been deprived of territorial sovereignty, and never have so many international ceremonies taken place in Rome with perfect order and freedom—jubilees, pilgrimages, ceremonies in St. Peter's, exhibitions, and even a conclave. The last conclave was one of the freest and most spontaneous ever recorded by the Church. The Pope writes whatever he pleases, he has his own diplomatic corps, his guards, and his court. No Catholic or Protestant power in the world would give him a position such as is bestowed upon him by Italy," etc. (866, *op. cit.*)

Be this as it may, although it takes no part in the elections for parliament, and refuses the proffered "guarantees," and permits the deep gulf between the religious and civil life of the people to become deeper and deeper, yet the Vatican recognizes the authority of the laws of the civil government of United Italy. Moreover, according to its own grand, sublime general teaching, it recognizes the authority of these laws in certain matters as worthy of respect for conscience sake.

Let one example suffice. A contract legally drawn and fully complied with had remained unsettled, and in fact defaulted prior to 1870 in the Pontifical State. The revolution had upset everything, business and the like. The party to whom the payment under this contract was due was powerless to collect. The debt was finally considered as irrevocably lost. The party for whom the contract was made, admitted its legality, profited by the value received, but also profited by the fortunes of war and revolution. After some time, however, the delinquent debtor, who was really a religious man, and

had never missed his old observances in which he had been brought up, become conscience stricken, went to his old parish priest and declared that he wished to be reconciled to the Church and receive the Sacraments. He was told *inter alia* that he would be obliged to comply with his contract and make restitution. He declared his willingness to do so, and moreover to pay the interest thereon. The question then turned upon the amount he was thus obliged to restore. Under the terms and letters of the contract, and under the old money standard of the Pontifical State there was a very substantial difference in the amount, which under the law of the present Italian government and its depreciated money standard, would fulfil the letter of the contract. Could the delinquent debtor, however, in conscience avail himself of the present law, and thus satisfy the duty of restitution? The confessor doubted that he could do so, and upon consultation referred the matter to be adjudicated by the Holy See. In time a decision was rendered; it was decided by the Holy See that the delinquent debtor could in conscience make restitution according to the new law, passed in Rome, by the present Kingdom of Italy, rather than according to the written contract entered into under the law of the Pontifical State. The decision was given under the well-known principle of Catholic morals, viz., that a civil legislator has "*ex communi boni*" the power of passing laws vitiating contracts in the forum of conscience, and this even outside of and prior to any decision of a judge, etc.

What higher recognition than the foregoing is it possible to give the laws of any kingdom? By a formal decision of one of its Congregations, Rome concedes to the Government the power to pass laws ("*Leges Irritantes*") binding in conscience even outside of and prior to any judicial decision being rendered upon the matter affected by them; and in this particular instance nullifying a contract actually made and complied with under the laws of her own Pontifical State.*

From the foregoing it is therefore evident that the Temporal

* "*Acta Sanctæ Sedis.*" (Vol. VII, No. 20, Jan. 21, 1873.) "*Theologiæ Moralis Institutiones,*" Genicot, S. J. (Lovaniensis), (Vol. I, art. 594, No. 1.) "*Theologiæ Moralis Fundamentalibus,*" Th. Bouquillon, D.D. (De Contractibus Irritantibus Note.)

Power of the Pope, whether it has been the means or not of his freedom and independence, has been lost for now a third of a century. It is moreover evident that all classes of the Italian people, at least constructively, acquiesce in that loss and in the consequences thereof.

VII.

THE CONCLUSION OF THE WHOLE MATTER.

We have found in our discussion that the "Roman Question," according to theology, history, and recognized theories, amounts to this, viz.:

(1.) The Holy Father as successor of St. Peter, is "*jure divino*," free and independent in the exercise of his divine mission, and that the Temporal Power is held as a means to secure that independence.

(2.) The Temporal Power is of human origin, and not "*jure divino*," and is an appanage, an accessory, not essential to the Church;

(3.) The Temporal Power is moreover an accessory which is subject to change or modification; that it has been changed and modified, that it may in fact be relinquished in part or in whole by the will of the Supreme Pontiff; that it may be lost, and "*de facto*" has been lost for the past one-third of a century;

(4.) That while the freedom and independence "*jure divino*" of the Holy See is a matter "*de fide*," the individual Catholic is obliged to hold that the Temporal Power of the Pope is to-day *morally necessary* for that freedom and independence;

(5.) That history and human experience tell us that it is open to serious question whether this accessory of Temporal Power has always been the means of the freedom and independence for the Holy See;

(6.) That however this conclusion from history and human experience be, nothing that has at any time, especially in recent times, emanated from the Holy See, obliges the individual Catholic to hold that the Temporal Power is more than a *moral necessity* for the freedom and independence of the Holy See;

(7.) That this accessory of the Temporal Power originated, and for centuries was maintained in strict accordance with the principle that "all governments founded by men derive their just powers from the consent of the governed;" that it has been lost now for nearly one-third of a century, and that this has been due to the irresistible social and political evolution of the past half century or more in Italy and adjoining countries, and that the present *status quo* is moreover recognized or constructively acquiesced in by all classes of the Italian Peninsula.

This then is the Roman question as it is to-day, as it is at this moment. This is a fair, calm statement, without misrepresentation or flattery, for according to the words of Melchior Cano in this matter it may be said, "*Petrus non egit mendacio nostro, nostra adulatione non egit.*"

To what does it lead us? Italy, the Italian Civil State, being in the civil order, so far as the Italian Peninsula and Kingdom of Italy are concerned, is supreme, sovereign, and should be independent therein.

The Holy Father, living in Italy, is, as Head of the Universal Church of Christ, in the spiritual order, and should be supreme, sovereign in that order.

Besides the Holy Father is to-day living in Italy, Rome is the seat of government of his Universal Spiritual Kingdom, and in fact for fifteen centuries he has been the lawful civil ruler therein; and as the Head of the Church universal he cannot to-day, though he has lost his civil rulership, be the civil subject of the King of Italy.

On the other hand it is not Christian or patriotic to hold a position civilly hostile to the supreme, sovereign Civil power. The Italians declare that nobody in Italy desires the Pope to become the subject of the King of Italy.

There is here an evident clash. How is the difficulty to be bridged over? Certainly in view of Italy's mighty struggle to become a great nation, in view of the almost insurmountable difficulties that had filled the way, and in view of the patriotism of Leo XIII. and the Cardinals, that gulf which now apparently renders it impossible for one to be at once a patriot and a good Christian, should be bridged over as quickly as possible.

As Cardinal Capecelatro in his discourse delivered at Rome on the occasion of the Solemn Sacerdotal Jubilee of Leo XIII., said: "How is the difficulty to be bridged over? Not indeed by laws of guarantees. The Pope, a political Sovereign, is not one to accept such laws as would curtail or modify his rights; he only makes treaties."*

And the spirit that will lead to such a treaty, His Eminence Cardinal Alimonda of Turin, in an address to the Italian people tersely sets forth when he says: "I would wish people to know and understand that in the Sovereign Pontiff they should not see a common enemy, but rather the common Father of all the faithful, and especially the Father of the Italians. Hence the resolution to go to him and seek peace at his hands, is a wise, desirable, and happy resolution. With fatherly proceedings and most gentle entreaties he has issued the invitation; it is for us to heed it. He stretches forth his arms to welcome us; we should go to him. As to the conditions of peace, it is not the children's place to dictate them to a father, but the father's place to let them be known, and such should these be as becomes the dignity of the father himself, and be accepted by the children with honor and pleasure. Courage! Leo XIII. has told us what he has a right to expect; but he has not yet expressed himself as to how much of his rights he is ready to give up."†

Finally here is our idea: "Italy, whilst restricting her ambition within reasonable limits, would do the wise thing by reconciling herself with the Church, and regaining thus what she has lost in public opinion. Conduct of this sort, praised and applauded universally, would permit her to connect her new destiny with her former glory, and secure for herself an honorable position among Christian nations."‡

We had hoped that to Leo XIII., so ready to meet and recognize what is good in the governments of the world,—as for instance his recognition of the French Republic, and his declaration "*Tolerari potest*" in regard to the compromise with

* Cardinal Capecelatro in his Discourse "Un trattato solenne," etc.

† Cardinal Alimonda in his Pastoral Letter, "I voti degli Italiani."

‡ Taken word for word from the Pastoral Letter of Cardinal Guibert, of Paris, Sept., 1878, to Pope Leo XIII., in a Brief, Aug. 14, 1882, said, "No one surpasses you in your attachment to the Holy See."

the American public school system some years ago,—we had hoped to Leo XIII. also would be the honor of uniting the Church and Italy; his ninety and more years may prevent our hope's realization. But God brings good out of evil; His Providence is the philosophy of history. Possibly the very evils which to-day threaten to overwhelm Italy will, in the Providence of God, afford the Holy Father the opportunity to show to the world and to his fellow-countrymen, that he is not only the "first Italian" and the "Father of the Italians," but, too, that he is the savior of their common country. Radicalism and anarchism threaten to engulf Italy. The Holy Father and the Clerical Party of the Extreme Right, generally realize that only the Catholic votes can stem the tide that threatens. Hence it is now said that in Vatican circles it is regarded as certain that the Pope will withdraw the *NON-EXPEDIT*,—the prohibition which prevents his followers taking part in the Italian parliamentary elections. This action would indeed save the country; it would, moreover, give the Catholics a representation, under the new Census apportionment law, which goes into effect next November, of nearly one-half, or over two hundred members in Parliament.

Should this prove to be authentic, the result would inevitably lead the two powers, viz., the founders and the savior of New United Italy, with increased mutual confidence to a "*rapprochement*," which in turn will lead to the consideration and determination of ways and means of rendering on the one hand the freedom and independence of the Church secure, and enabling the Head of the Divine Institution of the Church Universal to surely find peace amid the storms of the world, and, on the other, to permit Italy, the youngest politically of the great powers,—with its fertility, its climate, industries of its people, then to fully let loose those creative and generative forces which will eclipse all her past history.

S. Di—B.

BALZAC, AUTHOR AND LOVER.

It is no idle curiosity that prompts us to study the lives of favorite writers and eagerly read all that is published about them, but a sincere interest; and we would mentally share their joys and sorrows.

Balzac is, a genius, better appreciated by posterity than his contemporaries.

"Genius signifies patience and perseverance," said Victor Hugo, and Balzac is a notable instance of this assertion, for his whole life was devoted to literature. He isolated himself from home and family, in order to pursue his calling, against the advice of his father, who wanted him to adopt a legal profession.

Fame was slow to respond to Balzac's call and he was half starved on a meager pittance he received from his family, while he wooed fame which was so coy and distant.

We can picture the great writer in his friend Theophile Gautier's word painting: "Balzac's forehead was handsome, vast, noble and noticeably whiter than the rest of his face, with no lines but a perpendicular one, which started from the root of the nose, the bump of locality making a very decided projection above the eyebrows. His thick hair, which was long, wiry and black, grew over his head like a lion's mane. As to the eyes, there were never any like them. They had a life, a light, an inconceivable magnetism; the white of the eyeballs was pure limpid, with a bluish tinge, like that of an infant or virgin, inclosing two black diamonds, dashed at moments with gold reflections,—eyes to make an eagle drop its lids, eyes to read through walls and into bosoms, or to terrify a furious wild beast,—the eyes of a sovereign, a seer, a subjugator."

Some great, crushing sorrow in connection with an unhappy love came into Balzac's life in his youth, which his sister alludes to without explaining, and to this cause was due his monkish seclusion and perhaps his monkish attire, for he always wore a spotless white cashmere gown in his study, open at the neck and tied loosely with a silk cord about the

waist. But of a joyous, buoyant disposition, Balzac was like a school boy let loose, when he emerged from his retirement occasionally for social diversion with his friends.

The severest necessities would never induce him to give up a work until he had revised it more than once and his writings were the bugbear of the printers, who found great difficulty in deciphering them on account of the innumerable corrections, which crossed and recrossed the manuscript.

Balzac turned night into day and would dine at six in the evening, retire at eight, get up at two and write until six o'clock P.M., only stopping for his bath and coffee. He would draw a skeleton sketch, and radiated his novel from this, until it evolved like a spider's web. Forty books were published under his pen name before he wrote one to which he was willing to put his own. The first proof of genius was: "The Chouans," published in 1829.

Balzac then removed to more luxurious quarters, and was fêted by society.

A favorite with women, he had many friends and studied the fair sex like a book.

In 1833 Balzac received a letter from an unknown admirer, and this tie of sympathy developed into an absorbing passion, which filled Balzac's life and thoughts. Madame Hanska, a beautiful Pole, married to a Russian count, finally became acquainted with Balzac as well as her husband, and Balzac occasionally met them. Their correspondence was carried on for many years, although they only saw each other at rare intervals, and the proprieties were strictly observed. Not until the death of Count Hanska, in 1842, did Balzac give free expression to his passion. Not even then were all difficulties removed from their path. The countess had a young daughter, who was also attached to Balzac, and had no objections to her mother's marriage to the illustrious novelist, but Russian despotism barred the way. Finally Anna, Madame Hanska's daughter, was happily married, and soon after, by renouncing all her property, in accordance to Russian law, the lovers were united in 1850. Balzac took his wife to his home in Paris, but he did not survive their union very long, for he died three months later.

Balzac foresaw his destiny, for he wrote in 1830: "I foresee

the darkest of destinies—to die when all I wish for shall be about to come to me.”

“Hope deferred maketh the heart sick,” and Balzac’s malady began as early as 1843, when fate barred the way to the accomplishment of his wishes, after the natural obstacles were removed to his union with the woman he had worshipped as a star, from afar for many years, never daring to voice his love, save in hidden phrases until death set her free.

Years of unbroken toil, unceasing combat with fortune, which at first he wooed in vain, lack of sleep, poor food and a steady stimulant, coffee, which he took to excess, undermined his naturally robust frame, as well as repeated disappointment, which drained his heart of its vitality.

MARY ELIZABETH SPRINGER.

PERSONAL AND PRIMARY IN RELIGION.

“And what are we to think of the sort of piety he professes?” (Arthur Preuss, editor *St. Louis Review*, No. 2, page 25.)

“Personally, I want no image, statue, rosary or relic to aid me in the worship of Almighty God in Christ Jesus,” etc. (*Globe Review*, No. 41, page 107.)

What are we to think of this sort of piety, thus declared to be professed by the editor of the *Globe Review*? We are to think of it what sound Catholic Theology says of it. Images, Statues, Rosaries, Relics—even the devotion to the Blessed Mother—are all secondary, relative matters in the Church; they are all intended as means, as aids to the worship of God in Christ Jesus. The individual Soul, God in Christ Jesus—these and these alone are respectively personal and primary in religion; all else, no matter how precious, how holy, how exalted, is secondary. To put this truth forcibly, and to enable such readers as perhaps the editor of the *St. Louis Review* to grasp the same, the words of the *Globe Review* were none too strong—they were evidently necessary.

Mr. Preuss must also pardon his readers the suspicion, in spite of the tender reference at the close of his article, that he is not familiar—certainly not lovely so—with Newman, one of the greatest theologians of the past century. But the ex-

planation is easy; Cardinal Newman's breadth of view, accuracy of analysis, serenity of judgment, love of spiritual peace, studiousness of contemporary tendencies, being qualities not yet developed in Mr. Preuss, he can hardly be in full sympathy with the great English Cardinal. Likewise he, on the ground of his not knowing any better, can be forgiven when he quotes so wide of the mark, "The Idea' of a University;" for here it is a question of Protestant strictures on Catholic devotions, and of some Catholics, "more wisely than it behooveth to be wise," obtruding these secondary matters of their religion and overlooking the primary ones.

Since Newman, that illustrious prince of the Church, has been mentioned, permit us to summarize his teaching upon this very point and especially upon the Devotion to the Blessed Mother—the highest of all the secondary concepts of Catholic worship. In the following words Newman teaches precisely what the *Globe* endeavored to set forth:—"Great and constant as is the devotion the Catholic pays to the Blessed Mary, it has a special province, and has far more connection with the public services and the festive aspect of Christianity and with certain extraordinary offices which she holds than with what is strictly personal and primary religion."*

What more did the *Globe* say? In fact, on this basis was not the *Globe* justified in deprecating that spirit which is far too much on the increase to-day in many of our churches—viz., overmuch externalism in our popular devotions? No one can deny that these devotions are too often decked with a tawdry and gaudy livery that is distracting to good taste and true edification, calculated to mislead and scandalize well-meaning inquirers after God's full Truth. The spirit that revels in such offensive garishness is a veritable stumbling-block to many in the Church, and to all outside the Church. Why should it be unpardonable, therefore, to maintain that it is desirable, not to say prudent, to place these secondary matters of religion more in the background than is sometimes done to-day; or, at least, that the keeping them in the foreground, and monopolizing the strictly personal and primary matters of religion, is most inadvisable? Surely no disparage-

* "Development of Christian Doctrine," 428. Edit. Longmans, 1890.

ment was meant to those who properly observe these secondary matters and teachings of religion, which serve as aids in attaining the primary things;—God in Christ Jesus: much less was there a thought of the kind towards the Blessed Mother or her special prerogatives. Let us suppose for the sake of argument, that such disparagement was meant by the words or omissions of the *Globe*. What more was implied thereby than is implied by many standard works of solid Catholic devotion and piety, such as à Kempis's "Imitation of Christ," St. Francis of Sales's "Introduction to a Devout Life," Scupoli's "Spiritual Combat," the "Anima Devota," the "Paradisus Animæ," the "Regula Cleri," the "Garden of the Soul"?

Finally, the "Roman Catechism", compiled by the great Church reformer, St. Charles Borromeo, and drawn up expressly for parish instruction, a book of 600 pages, has scarcely a half dozen which so much as make mention of the Blessed Mother, since it, like all the forementioned works of true, solid Devotion, is concerned with the strictly personal and primary in religion—the Soul and God.

That the *Globe's* position arouses such ire, only too sadly illustrates how far away from the masters of true Catholic devotion some have wandered!

Take another instance illustrating this point of view and mentioned also by Newman—"St. Ignatius's Exercises." This work is "admittedly among the most approved methods of devotion in the modern Catholic Church. Its author is one of the Church's most celebrated saints; it has received the praise of Popes and the most eminent masters of the spiritual life. It is the model on which all the extraordinary devotions of religious men, societies and missions are conducted. Of it says Cardinal Newman: "If there is a document which is the authoritative exponent of the inward communion of the modern Catholic Church with its God and Saviour, the 'Exercises of St. Ignatius' is the work."

And now to the point at issue. This work—the "Exercises"—so highly sanctioned, so widely received, bearing so intimately upon the most sacred points of personal, primary religion, has absolutely no mention at all of saints, images, rosaries and relics, and makes very slight reference to the

Mother of God; and then only as secondary, requesting earnestly "her intercession with her Son," and as the witness with the whole host of heaven, of God's "Infinite goodness," or recommending ourselves to her as having power with the Son.

This is nearly the whole of the devotion—if it may so be called—which is recommended towards Mary by St. Ignatius. In other words, in the course of the one hundred and fifty Meditations on the events of our Lord's life as recorded in the Scriptures, the only devotion therein to the Blessed Mother is directly in connection with Christ our Lord, thus irrefutably exemplifying the truth urged in the March number of the *Globe*, viz., that whatever be the doctrines connected with the Blessed Virgin and the Saints in the Catholic Church, the practices based thereon must not impede, but rather must be auxiliary to, the freest exercise and the fullest manifestation of the devotional feeling towards God and Christ.

Indeed, in the "Apologia Pro Vita Sua," Cardinal Newman himself admits that when for the first time he read these Meditations, he was impressed with the fact that Catholics really worship a personal God without necessarily using any intermediate by way of approach.

So much for Cardinal Newman. The *Globe Review* could wish no more, and its editor is too good a Catholic to desire less. St. Ignatius is sufficient sanction for all that the *Globe Review* has said or done or wished in the premises. His precious rule for guidance in the use of secondary matters and expedients in devotions is: "Man must make use of them [all creatures] in so far as they help him to attain his end [God] and in the same way he ought to withdraw himself from them in so far as they hinder him from it.*"

Then—to use the words of the Missionary Father, Rev. Thomas V. Moore, who, in a recent article on "Catholic Devotion," and the nine first Fridays—"This is one rule, at least, which admits of no exception. With what profit it could be applied by a number of earnest souls, who burden themselves and impede their spiritual progress through the indiscreet prac-

* "Spiritual Exercise of St. Ignatius." Burns and Oates, London,

tice of many special devotions, so that their precious time is spent wholly in culling flowers along the by-roads of devotional life! Would that the universal application of this maxim of St. Ignatius were more clearly understood! Would that all Catholics could appreciate that religion is essentially an internal thing, a virtue by which they offer a clean oblation of their whole selves to God; and that devotion is the fervent act by which this offering is repeated time and time again, in countless varying ways, with enthusiasm, ardor, and holy joy! Would that a steady hand were found somewhere diligently to apply itself to the labor of pruning, *so that the useless and rotten branches of perverted devotion might be cut off and cast into the fire!*" (The italics are the *Globe's*.)

The *Globe Review*, then, is in excellent company, and in no danger of losing faith,—unless Cardinal Newman, St. Ignatius and some other highly distinguished theologians are in danger of losing theirs.

"*Quieta et non movere*" points not a moral to be followed, however it may adorn a tale as in "My New Curate," when Father Dan would repress the more cultured and educated Father Letheby, who was shocked to see superstitions masquerading among his people as religion, and would at once put forth a strong hand to uproot them. Father Dan's sophistical plea—the conservative, do-nothing plea—was this: The people delight to be deceived and humbugged; they are wedded to their superstitions; they might be scandalized and shocked—at any rate, displeased—should Father Letheby try to disabuse them; and that there is some compensatory satisfaction in the thought that their faith was by these superstitions brought into exercise; that even if their so-called devotion cannot pass Father Letheby's rigid theological muster, and even if the images, statues, and relics be not strictly authentic, the good people nevertheless imagine they are, and are accordingly all the same benefitted; so better leave well enough alone!

To arouse those whose concern it may be from this only too prevalent fallacy has been the special purpose of the *Globe Review* in its March issue, as in previous issues. The *Review* holds that what is objectively false cannot be subjectively true; that this is a religious truism in religious practices as in all things else, and that any policy or course of conduct,

no matter by whom tolerated, which violates this principle of Christian Philosophy, should be roundly castigated. Certainly the truth can be fearlessly taught to the people, "*Fiat justitia ruat cælum.*" Let this ever be our principle when dealing with what savors of superstition—cant, commercialism, or humbug. Drive, as did our Lord, the money-changers out of God's Temple with the lash of His Truth. Then will the strictly personal and primary matters of Religion receive everywhere their just recognition. There may be less money made by the sale of candles and other would-be spiritual impedimenta; but solid piety, the piety which has a basis on sound Catholic Theology and not on fads and fancies, or on the spirit of commercialism, will be established and recognized by all, both within and without the pale of the Church, to be the only Catholic piety.

This is the kind of piety, then, which the *Globe Review* professes: to subject all one's works, one's whole life and soul and body to God in Christ Jesus and His Sacred Heart; that is the highest ambition of the editor; and in as far as external means help this for others, in so far does he advocate them, and no further, and as for himself, personally he "wants"—that is, *needs*—"no image, statue, rosary or relic to aid him in the worship of Almighty God in Christ Jesus."

If the piety and devotion of Mr. Arthur Preuss or of anybody else, differs from this, it is not Catholic piety and devotion, and we may inquire with sincere anxiety: "What are we to think of the sort of piety he professes?" Should he or any other remain in such piety, we may sincerely say: "Now, if ever, he needs the prayers of his friends at this critical juncture—'*Quod Deus absit.*'"

HUMPHREY WARD.

ANOTHER CRITIC CRITICISED.

I HEREWITH submit a brief but lucid paper in criticism and condemnation of certain remarks of mine in the *GLOBE REVIEW* of March, 1898.

I give the author's article entire, except that I put his Hebrew into English, as I do not want to vex untheological readers with a lot of Hebrew characters that they may not understand. Indeed, I wish the author had put his Latin into English, as I am thoroughly averse to printing Latin, French and German in a magazine intended for English readers.

If the reader cannot make out the author's Latin he may skip it, as the Latin is not necessary to an understanding of the merits of this controversy.

"Mr. W. H. Thorne, in an article entitled 'My Critics Criticised,' of the March number, 1898, of the *GLOBE QUARTERLY REVIEW*, writes on pages 75 and 76 as follows:

"I here re-aver that the very first verse of the Hebrew Scriptures, which was plainly borrowed from earlier Egyptian or other sources, is polytheistic, and not monotheistic at all. The Hebrew Baresheth Bara Elohim, etc., honestly read, can only mean that at the dawn of the present order of things the gods created or formed the universe as it is in our era of things. The monotheistic idea does not even get into the Bible until later along in Genesis, where the Ja or Jehovah of the later Hebrew revelation is brought in as the one true and moral God who is to make men into his own image, etc."

"The prefix 'El,' of the Elohim, of Genesis, as all scholars know, was the chosen name for one of the chiefs of the old gods, long before the true God tried to make an honest man out of the liar Abraham.

"El was the strong one, the big fellow, the giant spirit among the old gods of the earlier polytheistic nations. He was to them what 'Thor,' the thunderer, was in the later mythologies of the Scandinavians, and any man who tries to prove that this El, the strong one of ancient pre-Hebrew polytheism, was the one unseen, eternal, invisible, almighty, uncreate, all-wise and all-loving God that afterward opened the shining

heavens and appeared in flames of sun-splendor to Abraham, to Moses, to Isaiah and that finally became incarnate in Jesus of Nazareth, the immortal God—Master of infinite love, may be an excellent apologist for St. Thomas and his philosophy, but he is babbling falsehood all the same.

“Again, any man who tries to evolve the doctrine of the Trinity out of the Elohim of the first chapter of Genesis, may be a theologian of the sort given to burning witches and running empty universities, but human reason, in any strength of it worthy the name, laughs at such subterfuges of casuistry.

“I say the first verse of Genesis is polytheistic, and simply means that in the mind of the original composer, *the gods*, the strong spirits, the surviving mighty souls of pre-existing eternities of chaotic destructions and survivals—*the gods*, not the Supreme God of our thought, but the believed—in mighty spirits of ancient dominion over the matter and the blind forces of the past—made or evolved the present order of things. In short, the first words of our own Bible of God’s revelation, as if to show the impotent, the ungodly, and the unmonotheistic blindness, and yet the best conception of the wisdom of the past before the Eternal finally revealed His infinite soul and love to His chosen ones, are polytheistic, and I defy any Catholic or other theologian on earth to prove the contrary. I fully accept the total doctrine of the Catholic Church on the divine authority of the Church.”

“I transcribed the whole passage as far as it concerns my point in view, which is to show that Mr. Thorne’s words contain an error contrary to the Catholic doctrine on Inspiration. I shall not attempt to take Mr. Thorne’s challenge “to prove . . . that the ancient prehistoric or pre-Hebrew systems of so-called natural or pagan religions, were monotheistic, or evolved from a pure monotheism.” (p. 77.)

The Hebrew “Bareshith Bara Elohim:” In the beginning God created, honestly read, can only mean that the one God created the universe, as the third person of the singular in the predicate, Bara demands a singular in the subject. In view of the plural form in the subject and the singular in the predicate, it was not so foolish, after all, to think of the Most Holy Trinity after this mystery had been revealed, that “human reason, in any strength of it worthy the name,” could “laugh

at such subterfuges of casuistry." No Catholic theologian ever thought of "evolving" or even proving the doctrine of the Trinity out of the Elohim of the first chapter of Genesis. But I do not wish to insist upon these points. I do not object to the assertion that "the very first verse of the Hebrew Scriptures . . . was plainly borrowed from earlier Egyptian or other sources," nor even that, if such be the case, "in the mind of the original composer" of these earlier sources the first verse is polytheistic. Let this be as it may, for the present purpose it is indifferent.

But I must, in defence of the Catholic doctrine on Inspiration, object to the assertion that "the very first verse of the Hebrew Scriptures . . . is polytheistic, and not monotheistic at all;" that "the monotheistic idea does not even get into the Bible until later along in Genesis;" that "the first words of our own Bible of God's revelation . . . are polytheistic." To show that this assertion is contrary to Catholic doctrine, I need not prove that the unanimous interpretation of the Fathers is opposed to it—nothing would be easier—it suffices to apply to it the words of the Council of Trent (Sec. III., c. II., de revel.): "Vaeris at novi Testamenti *libri integri cum omnibus suis partibus*, prout in giesdem Concilii (Tridentini) decreto recensentur et in veteri vulgata latina editione habentur, pro sacris et canonicis suscipiendi sunt. Eos vero Ecclesia pro sacris et canonicis habet, non ideo quod sola humana industria concinnati, sua deinde auctori tate sint approbati, nec ideo dumtaxat, quod revelationem sine errore contineant; sed propterea quod *Spiritu Sancto inspirante conscripti 'Deum habent auctorem.'*" It is, therefore, the sum of the Catholic doctrine of Inspiration that God Himself is the author of all the books of Holy Scriptures and of all the parts thereof. Hence, according to Mr. Thorne, the Holy Ghost opened that grand work, the divine revelation of Holy Scripture, with the pagan words: "In the beginning the gods made heaven and earth." He might as well have chosen the atheist's maxim: "Non est Deus—there is no God." Is this idea worthy of human reason? But Mr. Thorne knows how to uphold his statement and save the orthodoxy of the Holy Ghost: "as if to show the impotent, the ungodly, and the unmonotheistic blindness, and yet the best conception of the wis-

dom of the past." Whoever thought of such an explanation among those in the Old or the New Law who were the authoritative teachers and expounders of God's revelation? How did Mr. Thorne find out that such was the intention of the Holy Ghost? One might be tempted to look upon such an explanation as a "subterfuge of casuistry." If Mr. Thorne is correct, the divine author of these words has led the human race into unavoidable error. For human reason cannot but take such a statement as the opinion of the author, unless it is introduced or followed up by a due warning that some one else's sentiments are expressed. In our case no such warning either precedes or follows.

Hence, if Mr. Thorne does not wish to abide by the Catholic explanation, he must acknowledge either that the Holy Ghost is not the author of Genesis 1 : 1.—which would be heretical—or that the divine author led mankind into an unavoidable error is a matter of great importance, which would again be heretical, or that there is a plurality of gods, which is pagan.

P. JOSEPH SITTENDUER, O. S. B.,
St. Benedict's Abbey, Atchison, Kan."

In reply to the foregoing I have to say: First, That it is a law of old-time criticism that you must get into the spirit and meaning of the author's words; that you must not read into them a meaning of your own and then proceed to abuse and abolish the author for the meaning which you have supplied but which said author never expressed nor intended.

I claim that my critic in the present case, though perhaps unintentionally, has been false to this law, hence false to essential justice in the case; hence again that his argument alike in its assertions and conclusions is at once lame and weak and inapplicable, and that his ready consignment of Mr. Thorne to the limbo or purgatory of the heretics will have to find the support of a far higher authority than his own before Mr. Thorne can be induced to trot in the train bands of unorthodox culprits.

If my critic or any other honest man will refer to the *MARCH GLOBE*, 1898, he will find that the subject under discussion was not the "inspiration of the Scriptures;" much less was it the dogma of the Trinity, but the simple and natural meaning

of the Hebrew word "Elohim" as it existed in the mind of the original writer of the first three words of the book of Genesis; it being generally admitted among scholars that those words in some other and earlier form of speech were much older than the Hebrew race as such, and were probably a relic of the prehistoric but wisest utterances of pagan thought as it existed before the final and fuller revelation of the Eternal to Abraham and the choice of the Hebrew race as the family of mankind through which in the fullness of time the full and perfect revelation and incarnation of God were to be manifested to the whole human race.

We are several thousands of years yet from the Council of Trent and we do not propose to put its halter about our necks until we arrive at the stages of Catholic dogma that said council undertook to define. When we do arrive at such stages of dogma my critic will find that Mr. Thorne is quite ready to take his arm and march with the saints, or even to carry their baggage.

Legitimately there are but two points in the controversy before us—first: All things considered, what must have been or what probably might have been the theological ideas or notions or dim beliefs of those thinkers who lived and scribbled a little now and then during the eras that existed before the call of Abraham and the dawning of that monotheism, which, through the Hebrew race, then through Christ, and since through His church was to dominate and still dominates the world?

Second: And in full view of our answer to the first, what was probably the concept in the mind of the original utterer of the first three words in Genesis, and what is the natural, primal and undogmatic meaning of the Hebrew plural "Elohim"? And the reader will please remember that my critic himself admits that Elohim is the plural form.

Now these two points, which I insist were the only points in question throughout my article in the *MARCH GLOBE*, 1898, are the very points of which my critic says, "Let this be as it may, for the present purpose it is indifferent." That is, as I understand it, "the present purpose" of my critic is to prove that Mr. Thorne is a heretic, and, therefore, from the standpoint of his high and holy orthodoxy, it is not necessary to

discuss Mr. Thorne's words in the spirit and meaning, or within the restricted sense in which they were uttered; that is not to the critic's present purpose, but to discuss them in an entirely different sense, viz., as related, according to the critic's own far-fetched notions, to the Catholic dogmas of the inspiration of the Scriptures and the Trinity. Now I distinctly stated in my article that I was not discussing Catholic dogma, but simply uttering my personal opinion as to the monotheistic or polytheistic plural and original meaning of one Hebrew word or concept as it existed in the mind of the original utterer of the thought contained in said word.

My object, so far, is to show that my critic is neither a just nor a lawful critic, inasmuch as he overlooks and passes by the very phase of thought underlying all the words and treats them from a standpoint that I purposely but briefly tried to guard against, not only saying that I was not discussing the dogmas he holds me to account for, but also saying that I held to all the dogmas of the Church on the divine authority of the Church.

Since, however, he assumes that the primal meaning of Elohim, in the concept of the original thinker out of whose brain the expression came was monotheistic, though in the plural form, and further charges me with getting the Holy Ghost into a scrape, which was the farthest from my thoughts, let us enlighten him a little on these and other points in his casuistry.

If, as is generally admitted by scholars, the earlier verses of first Genesis are a relic from some older pre-Hebrew form of thought, then the primal meaning of the passage in question would necessarily be polytheistic and not monotheistic and the Elohim would necessarily be plural and not singular. I am not now speaking of the etymology of the word or of the structure of the expression, but on the ground that the theologic thought of the pre-Hebrew peoples was polytheistic and not monotheistic.

It was to establish or re-establish the faith in the one eternal God that God appeared and selected Abraham from among all the families of the earth to be the father of the race that should break down all forms of polytheistic belief and insist upon the worship of the one eternal God alone.

The Scriptures are literally full of expressions guarding the

Hebrew people against the worship of the Elohim, the gods of the nations about them, and insisting upon their worship of the unseen and eternal God alone.

There are over 50 passages of Old Testament Scripture in which this guarding of the Hebrew against the polytheism of neighboring nations is insisted on. The poetic and prose writings even of the later genius of Greece and Rome are full of expressions which prove that their religion was polytheistic, and though there might have been in the centuries just preceding the Christian era, here and there an altar erected to the unknown God, the evidence of Scripture and of history is overwhelming that from the time of the loss of man's primal faith as depicted in the story of the Garden of Eden, and notably from the confusion of tongues after the Babel story, the religions of all the nations of the earth except the Hebrew, which came through a new revelation, were polytheistic, and this was the point under discussion in the article from which my critic has garbled certain passages and used them in a sense never intended by the author that they should be used. The reference to Genesis first in my original article was simply an aside to confirm my argument on the point above indicated. So much for the general proposition that the prevailing religions of the different peoples of the earth previous to the call of Abraham were polytheistic and for the suggestion that if this be true and if it be also true that the earlier words of Genesis are a relic of these earlier times, then their primal meaning was polytheistic, and that the primal meaning of Elohim was a plural meaning, that is, gods, and not the one eternal God of the revelation.

Before proceeding further with this thought, which, however, I will return to directly, or to its bearing upon the Holy Ghost and my own supposed heresy, let me refer to my critic's treatment of the structure of this expression—*Barishith Bara Elohim*—that is, at the fountain-head of things the gods made, etc., my critic in his anxiety to be annihilating in his extreme orthodoxy, makes the singular claim "that the third person of the singular in the predicate demands a singular in the subject," etc. Now this may be so in German, French or Gaelic, but it is simply not so in English or in Hebrew; and his claim is an utter absurdity.

It is just as proper to say that at the dawn of day the cat

or cats created a fearful hullabaloo. My critic can apply this law of English speech to a thousand different predicates and subjects and he will find in each case that his assertion will not hold water. Indeed, immediately after making this claim, he asserts, for trinitarian reasons, that Elohim is the plural form, as I have said.

As to my having committed the Holy Ghost to a gigantic fraud upon the human race, in that a form of speech which might in its original concept have been polytheistic, but which, according to the meaning and faith and interpretation of the Church, is now understood as, monotheistic, I beg my critic not to be worried about the reputation of the Holy Ghost, and I beg him at the same time not to try to antagonize my humble and trusting spirit to the Holy Ghost, whose existence and whose beneficial aid I recognize and appeal to in my prayers many times every day. The Holy Ghost, either in relation to Scripture or to the editor of the *GLOBE REVIEW*, is certainly without need of aid from my critic's casuistry, and, as for myself, I have no consciousness of having committed a crime against the Holy Ghost or against any dogma of the Church; still I protest that I am not discussing Catholic dogma, but simply defending myself against one of its over-zealous advocates.

Has it never occurred to my critic, or has nobody ever taught him, that concepts and forms of speech uttered under one prevailing class of national, social or personal ideas and feelings take on other meanings, and time and time again have other meanings been read into them, deducted from them, and revealed through them, even by the Holy Ghost? Does he doubt for one moment that in writing his "*Light of Asia*" Edwin Arnold read into Asiatic Buddhism many Christian meanings? Has my critic never found that when he was a student, and since, the Holy Ghost has taken old and stale and comparatively flat and unprofitable and meaningless passages of Scripture and flashed a new light from their hidden, divine and infinite soul into his own half-taught mind? Does he not know that all history and all poetry are full of the possibilities of new meanings, even to their own authors and others, meanings which a fuller light of heaven or a fuller personal experience might have been needed to reveal? And is

it really necessary to conclude that the Holy Ghost was infamous and misleading, if under a newer and broader light of heaven, a Hebrew writer or translator under the influence of the Holy Ghost, embodied a Hebrew expression, which might be read in the singular or the plural, into the book or books that was to become the inspired guide to God's Church and the world? In fact, does not my critic himself admit that Elohim may be read as plural or singular?

If my critic has made himself familiar with the various mythologies or cosmogonies of the creation or evolution of our world, as handed down to us, from the primitive concepts of the polytheistic nations and races of the world, he will see at a glance that there is in this—that we will call pre-Hebrew, but adopted Hebraic expression—a wonderful brevity and a wonderful recognition of the directly creative and formative power of the supernatural force or forces of the universe; and I rather admire the touch of the Holy Ghost and the touch of the inspired writer of First Genesis in adapting and adopting this equivocal but powerful expression of a primal faith in the creative power of the gods or of *God*.

Did not the early Church adapt and adopt many of the forms and usages of the old secular Roman Court and of the Jewish temple in its beautiful ritual of the Mass? And yet is the holy service, and are all parts of it, less divine on this account?

My dear critic, I have not charged the Holy Ghost with deceiving the human race, and you are straining at a gnat and swallowing a camel when you try to make out that I have done so.

Again, let me remind the reader that the article in March GLOBE, 1898, was simply an expression of my personal opinion regarding the primal meaning of a certain word and its bearing upon the question—were the early pagan nations of the world monotheistic or polytheistic—and that in said article I disclaimed all intention of touching either the dogma as to the inspiration of the Scriptures or the dogma of the Trinity, and that I further swore my allegiance to these and all other dogmas of the Church, that is, if in any case a personal opinion of mine should perchance be at variance with a dogma of the Church, and that, if this fact were made plain

to me, I would at once sink my personal opinion in the deepest sea of oblivion, and yet this heresy-hunter from Kansas wants to send me to hell as a heretic! Not yet, my friend. Wait at least till the Church, in its supreme authority, passes upon the *exact* phase of opinion expressed in the March GLOBE, 1898, and here more carefully defined.

Meanwhile, let us look a little at my critic's interpretation of those words of the Council of Trent, that he has hurled at me in Latin and then in his own English, touching this dogma of Inspiration, viz.: "That God himself is the author of all the books of Holy Scriptures and of all the parts thereof." Very well. I accept this as sincerely as my critic accepts it.

It is also true that God Himself is the author of the entire infinite universe and of all the parts thereof. But any critic would be a fool who would say that because in the formation of the ineffable beauties and fragrances of the universe, the divine hand had wrought so deftly that it was difficult to decide in favor of the fragrance of the lily or the rose, *therefore* God was a fraud or a bungler. No, no, my dear critic, the original concept of the Elohim was good enough, whether plural or singular; the Holy Ghost had a perfect right to use it; and the Holy Catholic Church has a perfect right to read into it the meaning concerning the divine energy of creation, which is the concept of the Church to-day, and has been from the call of Abraham to the Pope's recent condemnation of Americanism.

You and I may differ, my dear sir, in our opinions as to the primal pagan meanings of various phrases and customs that have passed before the mind and attention of the world, but so long as we unite in our loyalty to the final rulings of Mother Church on the essential dogmas of our faith, do not let us try to send each other to hell.

Again what is the real force of your interpretation of the Council of Trent on Inspiration—for instance, that God is the author of "all the parts of Holy Scriptures"?

In the Hebrew Bible, which I studied nearly forty years ago, and which, with my Hebrew lexicon and Hebrew grammar, and with all else that was dear to me, went down in a flood of anguish which left me alone in this world twelve years ago—what is known as the points and the vowel signs

were all used. I see from the few words that you kindly transcribed into Hebrew, and which I put into English, that you also studied your Hebrew with the points and the vowel signs; therefore, as you will soon see if you take up a piece of strange Hebrew without the points and the vowel signs, these points and signs are very important "parts" of the Scriptures, at least, to you; but it is well known to you that ancient and modern Hebrew was read and is read by true Hebrews, without the points. Now, tell me, was God the author of these points and vowel signs, or are you, on this head also, straining at a gnat while ready to swallow a camel? This is a question of Scriptural points and vowel signs and how is God related to them?

In one case you read a *singular* with a possible plural meaning in a Hebrew word, and I a *plural* with a possible plural meaning into the primal concept of a word. In the other case, you read your Hebrew with the points and I without them. Say, will you send me to damnation, or I you, over a quibble of this kind?

I think it was Carlyle who once said as to this business of plenary inspiration, etc., get a little of the real stuff into thine own soul and thou wilt talk less about the theories concerning it.

I urge my critic to follow this advice: to stop worrying about the reputation of the Holy Ghost; to stop worrying about any possible kink in the orthodoxy of the editor of the GLOBE REVIEW. The Holy Ghost has many ways of getting into and out of the crannies of this world that are not dreamed of in my critic's philosophy, and if he wishes to be amused by seeing holes picked in his own philosophy or theology let him write an article, say, of twenty pages, for the GLOBE REVIEW on his own pungent utterance that "God Himself is the author of all *parts* of Scripture." Let him explain this thesis and defend it, and when he is through I will agree to puncture it in a dozen places as evincing absurdity upon absurdity and as unworthy the consideration of intelligent men. Yet I accept the dogma itself as absolutely as my critic.

WILLIAM HENRY THORNE.

THE OPALS OF AUTUMN.

Our good friend, Mrs. Asquith, of whom you have heard, was sitting on her verandah, with a tell-tale shadow on her face. Something of autumn's pensiveness seemed filtering in upon her through new openings in the golden network of boughs overhead—gaps through which the sunbeams played and which were daily enlarging.

"How the leaves are sifting down, dear!" she murmured, as if in confidence, to her daughter Helen, who had left the piano and come to join her.

"Do not look so melancholy over it, mother mine! Do we not see, every day, more of the blue? That is not sad, is it? To have less of earth and more of heaven, as the days and hours run?"

The mother looked up at her with a fond smile, feeling her radiant beauty as something in full harmony with the outdoor glow of October. Then she made answer slowly:

"Less of that which fades and more of that which is fadeless, you mean, dear? Less of the transient gold, more of the Eternal azure. That is encouraging, certainly;—the young find the cheery side of things, thank Heaven!"

"You would have fallen under the autumn spell of brightness—you could not have helped it!—had you been with us yesterday in the woods. Maurice Allen was one of the party, and seemed perfectly enchanted with the sudden brilliancy and the mists of azure that veiled its glow. It made him think of fire opals, he told us; and when we caught a glimpse of far-away ocean, beyond it all, with its cool intensities of glitter, he called it 'a vision of the Eternities.'"

"You mean young Allen, the artist? If he can talk as well as he paints, you must have all enjoyed listening."

"We persuaded him to 'talk shop' a little, in spite of himself. He says few people know how imperfect are the colors that make up the gorgeous pageant of the woods. We speak of the scarlet and crimson of the maple, the oak, the sumach, and many shrubs of equal brilliancy; but there is very little pure scarlet, crimson or purple among these tints. If it were

otherwise, they would afford us less pleasure. In that case our senses would be intoxicated; now they are healthfully as well as agreeably stimulated. Pure colors spread over too wide an extent of surface would be too intense for perfect enjoyment. All the dyes of autumn foliage are sobered by the admixture of some earthly hue, something that prevents their rivalling the tints of heaven."

"That is true," murmured Mrs. Asquith, thoughtfully. "The sombre browns, the clay-colors of earth itself, the slate of ledges, and half-hidden stone, the atmospheric blue of distance, the grays of shadow, the russet of dead leaves and faded grasses—all these deaden and pervade landscape. No, earth is not heaven, and never will be!"

"Yet there is some pure color. Mr. Allen admits it. Enough to give us a glimpse, an anticipation of the perfect pureness to come! Green and yellow are often seen in their purity in the leaves of trees; crimson and scarlet, he declares, are never pure, except in some part of the brightest leaves. Even their green is not perfect, save in June. Afterward, as the landscape painter well knows, all verdure is tarnished and rusty."

"To be sure! The colors of leaves will not bear comparison with those of flowers, either in purity or variety; yet when seen from a distance and illumined by sunshine, they seem nearly pure. Red leaves of different shades in sunshine produce at a distance the effect of crimson or scarlet; chocolate hues that of purple, and browns that of orange."

"Yes. I know sunshine is very deceptive. I told Mr. Allen so. Once in late autumn came a beautifully warm, sunny day, and my New Bedford friends—you remember them, mother!—took me out rowing with them in the Harbor. They had bewitching costumes, and rowed like practiced sailors. They were delightful girls, cordial and unassuming, and I shall never forget them!—But to return. We came before long to a little gray island, whose top was crowned with scarlet oaks, dwarfed and low-set in the rocks, whose clefts gave them space to root, but ablaze with such splendid color that it was a vision of pure scarlet! So beautiful it all shone, that I begged to land and gather some of the dazzling boughs. But, alas! for my Enchanted Island! the spoil, after securing it with

infinite pains, became a mere sullen bunch of red leaves! At home, away from its sunlight, its vivid, transparent scarlet, its unspeakable glow, its ethereal magnificence faded into common earthliness—the every-day red that no one greatly admires.”

“It was an object lesson, my dear child, on the deceptiveness of this life. Many bright things are ‘of the earth, earthy.’ ‘As is the earthy, such are they also that are earthy,’ says the Scripture, ‘and as is the heavenly, such are they also that are heavenly.’ And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

“What a beautiful promise, mother, is it not? when one really thinks of it. And the Bible is full of just such bright things—as if the Lord Himself, knowing our weakness, were trying to encourage us and fling a passing bit of His own glory on our sorrowful ways.”

“He does not leave our *Via Dolorosa* ungilded. His own footsteps have left a trail of glory there, forevermore.”

Silence followed, which Helen was the first to break. “You are right, mother, I am sure, about the clay-colors and undertones. All artists know them. I came upon a pretty bit of descriptive work the other day, by Richard Jeffries. He declares, ‘The sunshine of the autumn afternoons is faintly tawny, and the long grass by the wayside takes from it a tawny undertone. Some other color than the green of each separate blade, if gathered, lies among the bunches, a little perhaps like the hue of the narrow, pointed leaves of the reeds. It is caught only for a moment and looked at steadily it goes. Among the grass, the hawkweeds, one or two dandelions and a stray buttercup, all yellow, favor the illusion. By the bushes there is a double row of pale buff bryony leaves; these, too, help to increase the sense of a secondary color. The atmosphere holds the beams and abstracts from them their white brilliance. They come slower, with a drowsy light, which casts a less defined shadow of the still oaks.’”

“That is an exquisite account, Helen, from the artist’s standpoint, of earth’s autumnal gilding. The dusty yellow haze, which is purely aerial, goes for much in creating the Divine enchantment. We look at the work of the Eternal Colorist and, behold, it is very good. He, Himself, sees it as such and

we feel it instinctively, though we may not stop to examine its rare wonders in detail."

"But, mother," cried Helen, impulsively, "ought we not to stop? Ought we not to consider? Is it any waste of time, any neglect of higher duty, to give our most reverent attention to the Lord's gracious and illimitable handiwork? How can priest or people learn more of Him, of His power and His mercy, than by stopping to study their daily expression in heaven and earth?"

"It is the perpetual teaching of the Psalmist—nay, that of our Lord Himself, who bade us 'consider the lilies how they grow,' and the fields 'white unto harvest,'" answered Mrs. Asquith. "Both in themselves, in their own individual beauty, and also in there symbolism, He pronounced them worthy of study. No, we do well to stop and consider His painting of the autumn woodlands."

"The author of a book entitled, 'A Year Among the Trees,' seems to be a close observer. He says, 'The coloring process,' among the trees, 'frequently begins at the top. The purple crown of autumn is placed upon the green brow of summer, and we behold the two seasons represented at once in the same tree. The first coloration is usually seen at the veins of the leaf, extending outwardly until the whole is tinted. Sometimes it appears in spots, like drops of blood upon the green surface; and in this case the leaf usually remains spotted. In the foliage of tree that assume a variety of colors, yellow generally predominates in the interior of the mass, red and purple on the outside.' I have searched the woods in vain to find any other than a maple leaf configured like a butterfly's wing.' He adds, 'The hues of autumn are not very conspicuous before the middle of September, and it is worthy of notice that the brightest and purest colors are seen at the time when three-fourths of the trees still remain unchanged.'"

"Yes, Helen! Your author is right, especially in regard to the maples. To say truth, the red maples, more than all other tree combined, are the crowning glory of a New England autumn. The sugar maple, though more brilliant, has a narrower range of color. Yet, despite their infinite variety, the red maples know their own minds. Each individual tree shows nearly the same tints from year to year. Near Aunt

Mehitable's there is one which always turns scarlet, and another, not far from it, which is invariably yellow. In all the wild riot of autumn tints the colors are not accidental. Some species are perfectly uniform in their colors;—in all the keynote is constant with minor and local variations. The birches are a golden yellow; oaks vary through yellow-orange to reddish brown—the scarlet oak alone being vivid; the sumach and whortleberry are chiefly red; the tulip-tree, a light yellow; hawthorn and poison-oak becomes violet; many vines take on a flaming scarlet, while Thoreau carefully alludes to what he calls 'the purple-lake of the radical leaves.' ”

“Thoreau was, indeed, a wonderful observer, in close touch with Mother Nature, like a violinist with his instrument. Listen to this, mother!” and Helen picked up a volume of the “Excursions,” which lay on a low table. “It is about the purple grasses, which are now in the height of their beauty. He says: ‘Standing on a hillside near our river, I saw, thirty or forty rods off, a stripe of purple half a dozen rods long, under the edge of a wood, where the ground sloped toward a meadow. It was as high-colored and interesting, though not quite so bright, as the patches of *Rhexia*, being a darker purple, like a berry's stain laid on close and thick. On going to it and examining it, I found it to be a kind of grass in bloom, hardly a foot high, with but few green blades and a fine spreading panicle of purple flowers, a shallow, purplish mist trembling around me. Close at hand it appeared but a dull purple, and made little impression on the eye; it was even difficult to detect; and if you plucked a single plant, you were surprised to find how thin it was, and how little color it had. But viewed at a distance in a favorable light, it was of a fine, lively purple, flower-like, enriching the earth. Such puny causes combine to produce these decided effects. I was the more surprised and charmed because grass is commonly of a sober and humble color.

“ ‘With its beautiful purple blush it is one of the most interesting phenomena of August. The finest patches of it grow on waste strips or selvages of land at the base of dry hills, just above the edge of the meadows, where the greedy mower does not deign to swing his scythe; for this is a thin, poor grass, beneath his notice. Or it may be, because it is so beautiful

he does not know that it exists; for *the same eye does not see this and Timothy!* ”

Mrs. Asquith smiled. “He is right there!” she remarked. “We see only what we love and look for. What more does he say?”

“Oh, he goes on to describe the purple stemmed Poke weed (*Phytolacca decandra.*), in which the very culm itself is the flower or blooming part. ‘Some,’ he declares, ‘which stand under our cliffs quite dazzle me, early in September. They are as interesting as most flowers, and one of the most important fruits of our autumn. Every part is flower—or fruit—such is its superfluity of color—stem, branch, peduncle, pedicel, petiole, and even the at length yellowish, purple-veined leaves. Its cylindrical racemes of berries of various hues, from green to dark purple, six or seven inches long, are gracefully drooping on all sides, offering repasts to the birds; and even the sepals from which the birds have picked the berries, are a brilliant lake-red, with crimson, flame-like reflections, equal to anything of the kind,—all on fire with ripeness. Hence the *lacca*, from lac, lake. There are at the same time flower buds, flowers, green berries, dark purple or ripe ones, and these flower-like sepals, all on the same plant.’

“Though a native of America, its juices are used in some foreign countries to improve the color of the wine; so that the poetaster may be celebrating the virtues of the Poke without knowing it. Here are berries enough to paint afresh the western sky and play the bacchannal with, if you will. And what flutes its ensanguined stems would make, to be used in such a dance! It is truly a royal plant.’

“And among autumnal plants noted for color, he might have mentioned the blue fringed gentian, which grows in patches, like fallen bits of blue sky—our frost flowers, the clumps of asters by the brooks, and the splendid golden rod. Then, later, the magical Witch Hazel, with its pale yellow blossoms. As for the Purple Grass, Thoreau did not know it in the Dakotas. There it grows on the prairies, making splendid masses of color. They call it ‘Blue Joint,’ the blue, which is really purple, being shaded in above and below the joints of the stems.”

“They say, mother, that it is very beautiful also when dry.

The tops ripen into yellow, so that it becomes a most magnificent mass of purple and gold. Thoreau's observations were, unluckily, confined to New England."

At this point in their discussion interruption came. Margaret, Mrs. Asquith's younger daughter, came rushing in like a wild breeze of November, her delicate face warmed into a pink flush, her voice full of eagerness.

"Oh, mother!" she cried, waving a sheet of music paper high in the air. "Oh, Helen! Just see this! It is so beautiful! And Miss Dormer wrote the music."

"My dear daughter! Be quiet for one moment, do!" pleaded Mrs. Asquith. "And, pray, tell us more about it. Did this wonderful music arrive by mail?"

"Yes, it is for Helen, sent for her birthday. Is not Miss Dormer a darling?"

"Let me take it to the piano and play it over, to get the air," said Helen, with a touch of Margaret's enthusiasm in her tone. "Then I will sing it."

Presently her rich, sympathetic voice came ringing out in a burst of melody. She was singing "October's Song."

"O deep brown eyes," sang gay October,

 "Deep brown eyes running over with glee;
Blue eyes are pale and gray eyes are sober;
 Bonnie brown eyes are the eyes for me.

Black eyes shine in the glowing summer,
 With red of rose and yellow of corn;
But cold they close when the still late-comer,
 Silvery Frost, creeps over the morn.

Blue eyes shimmer with angel glances,
 Like Spring violets over the lea—
But oh, my Grapes, my Wines and my Dances,
 What have angels in common with me?

Go, Gray Eyes! What know ye of laughing,
 Giddy with glee from the mere sunshine?
Go to your books! What know ye of quaffing
 Luscious juice from the riotous vine?

All the earth is full of frolicking;
 Growing is over; harvest is done;
All the trees are ready for rollicking,
 Glowing scarlet with rustical fun.

Stay, Brown Eyes, in the purple weather!
A crown of oak leaves with maple blent
Shall deck your brow, while gayly together
We two will wander to heart's content."

Thus October's wild voice was singing,
While on his pipe he cunningly played;
All the red woods with music were ringing,
And Brown Eyes listened, with footsteps stayed,

Waited to hear the song beguiling,
Listened and laughed through the sunny day;
And earth and sky fell to merry smiling,
As hand in hand they wandered away."

"That is thoroughly fresh and happy," laughed Helen, "is it not, mother mine? And the only song of autumn I ever heard, without a sharp gray shadow of melancholy either brooding over it or lurking underneath."

"Yes, it has the clear ring of youth and exulting joy all through its lilting measure. How far from the melancholy of Longfellow's 'Aftermath.' Yet we, who have reached the downhill of life, fall into natural touch with the greater poet."

"When the Summer fields are mown,
When the birds are fledged and flown,
And the dry leaves strew the path;
With the falling of the snow,
With the cawing of the crow,
Once again the fields we mow,
And gather in the aftermath.

"Not the sweet new grass with flowers,
Is this harvesting of ours;
Not the upland clover bloom;
But the rowen mixed with weeds,
Tangled tufts from marsh and meads,
Where the poppy drops its seeds
In the silence and the gloom."

Margaret repeated the lines with exquisite intonation, and a glance of sympathy at her mother, whose sober expression had deepened into the passionate gravity of repressed grief. But Helen's buoyant life rose up into warm protest.

"You must let us give you some of our brightness, mother dear, or your gray shadows will settle into gloom. You need

a touch of the woodland scarlet! Do you not see it? Life is not all shade. It has its scarlet and purple and gold, its sacred chord of color—that which shone in the ancient Tabernacle, befitting the Divine Presence which was there. We need not grieve, since that abiding Presence is with us still.”

“Do you know, mother, that many years ago, while the poet was still living, some one wrote a reply to his sorrowful ‘Aftermath’? Miss Dormer preserved it a long time, and finally, last summer, gave me a copy of it. The motto that prefaced it was from Holy Writ,—‘They joy . . . according to the joy in harvest.’”

“I remember it, Margaret,” cried Helen, with shining eyes. “Please bring it and read it to us! It was very musical, if I am not mistaken, like a far-off Triumphal Chant of Autumn.”

Presently Margaret reappeared with the verses, which lost none of their effect as she read them in her tender voice. And to Mrs. Asquith they brought back vivid memories of her favorite bard, so well-beloved, the gentle Longfellow of Cambridge and Harvard days.

O Poet, thy sorrowful lays
 Darken our days!
 Winter is near;
 Yet why should we fear,
 His silvery chill on meadow and mere,
 Though quivering grasses be crisp and sere?
 The brood has flown,
 For their wings are grown;
 The blue, above, is all their own.
 O Poet, sad, sing and be glad!
 Heed not the empty nest!
 The blooming sweet,
 Was incomplete,
 The ripened fruitage is the best.

“O Soul, in thy wearisome days,
 Uplift more praise!
 Death draweth near;
 But let him hear
 The grandest song of all the year,
 A choral burst of kingly cheer!
 Let him come,
 If he will!
 His autumn chill
 Is all too late to work thee ill,
 Thy toiling done,
 In the blazing sun,—
 Thy golden harvest gathered home.

CAROLINE D. SWAN.

AGRICULTURE IN THE UNITED STATES.

With the coming of the white race to America, a new stage was reached in the cultivation of nature. The crudest methods of farming were practiced by the Indians, who depended for their subsistence largely upon wild products and game. The settlers from the Old World, though they improved on the red man, made but little advancement in agriculture during the seventeenth and eighteenth centuries. Especially was it in a backward state in the South, and conditions were not much better in the North.

As early as 1650 or before, most of the staples were known and raised in the colonies—corn, wheat, rye, oats, buckwheat, potatoes, flax, cotton, and tobacco. The first apples were picked in 1639. The culture of rice in Carolina dates back to 1694. Sugar cane was introduced into Louisiana in 1751. However, a very antiquated style of living and working prevailed among American farmers in the days of the Revolution, and later. There was not much profit in husbandry then, and the life of field-workers was a hard one.

They generally wore homespun. A wooden plow was used in tilling the soil. Grain was cut with a scythe, and threshed with a flail on the barn floor. The houses were lighted with candles, and heated by old-fashioned fireplaces. Domestic animals were few and not well cared for.

The change to modern conditions was gradual. It was due in part to the invention of machinery—the reaper, the corn-planter, and the labor-saving implements. With the increase of property in the agricultural class came better homes, with more conveniences and refinements, as well as comforts.

Up to 1830 farming in this country was primitive and unscientific. The period from 1830 to 1860 was one of transition and marked progress was made. Since the Civil War the development of agriculture has been more rapid. It is interesting to note the changes from the old to the new, to trace the evolution that time has wrought.

It should be remembered that as notable changes have taken place in other spheres, in the business and industrial world, as

well as in agriculture. As great a transformation has been seen in manufacturing as in farming.

In colonial days, and a half century later, the stage coach and the ox cart were almost the only vehicles used in travelling. It was not until the thirties that the one was succeeded by the railway car, and the other by the light running wagon or buggy.

The cast-iron plow, though invented and patented as early as 1797, did not come into common use until about 1840. Hitherto farmers had plowed with a big, clumsy affair, requiring eight or ten oxen to draw it. It took a long while for the inventive genius of this country to grasp the idea of a plow of the modern sort. After 1840 improvement followed improvement, and in time riding plows, subsoil plows, sulky cultivators and innumerable others were invented, lightening the toil of the farmer, and reducing the cost of raising crops.

The corn-planter has had a remarkable history. Men who were born after 1850 well remember the days when corn was dropped by hand. A bare-footed boy walked across the plowed field, carrying a pail of corn and dropping four kernels into each hill (at intersections some four feet apart), while a man with the hoe followed at his heels, covering it a few inches deep. At first the boy was dispensed with—an adjustment to the hoe doing his work. Then the hand-planter was devised. Later came the corn-planter, drawn by a team of horses, with two men riding—one driving and the other checking the corn into two parallel rows at a time. Afterward an attachment enabled one man to run the machine alone.

A few years ago all corn was husked by hand, now a machine does the work of husking. Another recent invention is the corn-harvester, drawn by horses. In the meanwhile corn-shellers have been improved, and the slow-running sheller turned by hand has been superseded by the machine run by steam-power or horse-power, which shells a bushel a minute.

From time immemorial the farmer has sowed his grain by hand, while his son followed after with a team and drag, covering the seed. But of later years, the mechanical seeder has taken the place of the sower.

The invention of reapers and mowers has been of as great service to the world as any other, for the harvester is easily

chief among labor-saving machines used by the farmer. There are living men who recall the time when grain was cut by hand with the sickle or cradle. This required an extra force of harvest "hands," and much grain spoiled for lack of laborers. So the wits of man were set to work to contrive a machine drawn by horses, that would make a quicker job of harvesting. Many inventive minds worked on the problem of the cutting apparatus, but none produced a practical reaper until Cyrus H. McCormick built and operated his first reaping machine in 1831. Obed Hussey invented a successful grain cutter about the same time (1833). The mower for cutting grass soon followed. On an old-fashioned reaper one man drove the horses, and another sat behind him and raked the grain from the platform in sheaves. Laborers followed on foot with rakes and bound these into bundles. On the Marsh harvester, invented in 1858, two men rode, and bound the grain on platforms before them. Later came the self-binder, using wire or twine as a band instead of straw. The combined reaper and thresher is the latest development in harvesting machines.

The making of machinery has been greatly stimulated by patents. Thousands and tens of thousands of implements have been patented for use by farmers and gardeners. Says a writer in the *Yearbook of Agriculture*, 1899: "This country has come to be without a peer in the manufacture of agricultural implements and machines, both in quality and number. The manufacturing establishments for producing them in 1890 numbered 910, with a capital of \$145,313,997, and 42,544 employees, receiving wages to the amount of \$21,811,761, turning out a product valued at \$81,271,651. One of these establishments (the largest in the world), making various kinds of mowers and reapers, corn harvesters, corn huskers and shredders, and hay-rakes, turned out 187,760 machines in 1898, or, on an average, one in less time than a minute for every working day." These machines are now used in all the heavy work of farming, saving time and strength.

Some of the economies effected by machinery may be mentioned. The years chosen for contrast are 1830 and 1896. In 1830 the amount of labor required to produce a bushel of wheat was three hours; in 1896 it was only ten minutes. During this interval the cost of producing a bushel of wheat was

reduced from 17 3-4 cents to 3 1-3 cents. Comparing the cost of hay making in 1860 and 1894, one finds that the labor per ton in 1860 was 35 1-2 hours, while that in 1894 was 11 1-2 hours. During this interval of thirty-five years the cost was reduced from \$3.06 to \$1.29 a ton. There were as great savings in producing other crops.

Statistics of agricultural exports show the enormous expansion of cereal-raising during the last eighty years. The figures for the two years 1823 and 1899 are placed in contrast. In 1823, our wheat export was 4,272 bushels; in 1899, 139,432,815 bushels. The export of wheat flour in this time grew from 756,702 barrels to 18,502,690 barrels. The corn export in 1823 was 749,034 bushels; in 1899, 174,089,094 bushels. In 1899, the exports of corn meal were 791,488 barrels.

The development of American agriculture during the last thirty years is strikingly illustrated by the increase in the production of wheat, corn, and cotton, our three farming staples. In 1870, the number of bushels of wheat produced in this country was 235,884,700; in 1899, 547,303,843 bushels, or 132 per cent. of increase. In 1870, 1,094,255,000 bushels of corn were produced; in 1899, 2,078,143,933 bushels, or 89 per cent. of increase. In 1870, 1,451,401,357 pounds of cotton were produced; and in 1899, 5,793,689,282 pounds, or 299 per cent. of increase.

The wheat crop for 1900 is estimated at 522,229,505 bushels, valued at \$323,525,177, at 62 cents a bushel. The estimated corn crop for 1900 is 2,105,102,516 bushels, valued at \$751,220,034, at about 35 cents a bushel. The cotton crop in 1900 was reported to be 4,757,062,942 pounds, valued at \$357,000,000, at an average price of about 7 1-2 cents a pound.

The total exports of agricultural products in 1870 amounted to \$361,188,483; in 1899, \$784,999,000, or 117 per cent. of increase.

The live stock industry is of comparatively recent growth, dating from the close of the Civil War. The value of live stock increased from \$544,180,516 in 1850 to \$2,208,767,573 in 1890. In 1866 the exports of beef products amounted to 19,053,800 pounds; in 1899, 368,666,638 pounds. In 1866 the pork products exported were 97,756,169 pounds; in 1899

the enormous total of 1,700,380,357 pounds was reached. In 1899 the exports of farm animals were as follows: Cattle, 389,490; hogs, 33,031; horses, 45,778; and sheep, 143,286.

The expansion of American agriculture in the last half century is due not only to the invention of labor-saving machines, but to the growing foreign market. The demand for breadstuffs and animal products has been rapidly increasing in Great Britain and Europe, as the home supply of grain and stock has fallen off.

The United States leads the world as an agriculture country. Farmers, gardeners, and dealers in live stock form more than one-third of our population. The number of American farms reported by the census of 1850 was 1,449,073; the number in 1900 was more than 5,000,000. It has been marked of late years that the size of farms is decreasing. Farming on a large scale is not so profitable as it was once supposed to be.

EUGENE PARSONS.

Chicago, Ill.

FATHER O'HARE & CO. ON INFALLIBILITY.

IN another part of this issue may be found an article forced upon me, so to speak, by one of those hyperorthodox critics that once in a while pounce upon the editor of the *GLOBE REVIEW*—an article bearing on one phase of our present subject.

Last year, while on a visit to a certain well known, learned and devout Catholic priest, my attention was invited to the introduction of a new publication of the Catholic Scriptures issued by the John Murphy Company, of Baltimore, printers to His Eminence, etc. In his introduction the reverend and accomplished editor made substantially the following statements: "That, as the higher criticism was in much uncertainty as to the authenticity of certain books in the Bible, hence as to their divine inspiration and authority, 'we,' (the editor) had to admit that in the New Testament the Books of Luke and the Acts of the Apostles, not having been written by any one of the apostles, could not claim to be inspired."

My friend, the priest in question, did not like this broad admission, and I confess that I did not like it.

When the Rev. Dr. De Costa was received into the Catholic Church he published, I think, in the *Freeman's Journal*, of New York, a statement substantially asserting that one of the special grounds of his sympathy with the Catholic Church was its solid belief in the infallibility of the Bible; whereupon a certain ex-Rev. John M. Reiner, many years a convert to the Catholic faith, undertook to give the Rev. Dr. De Costa some public instruction, also in the *Freeman's Journal*, I believe, to the effect that the Catholic Church had no solid belief as to the infallibility of the Scriptures, that, in fact, the Scriptures were not infallible; in truth that no writings or written document or printed book could be infallible, though this latter gentleman did not favor the waiting world with any light as to what extent sacred Scriptures were inspired, or to what extent they could be accepted as a divine revelation, or in what sense, if any, they could be held as infallible—so much easier is it to pick holes in the seamless garment of divine truth than it is either to utter such truth or to darn the beastly holes your beastly fingers have made therein.

During last spring all this controversy was revived in the *Freeman's Journal*, and a final and conclusive statement, presumably of Catholic faith, on this subject, was made over the signature of the scholarly, highly esteemed, upright and immaculate Rev. P. F. O'Hare, priest in charge of St. Anthony's Church, Brooklyn, New York.

To those able to read between the lines, the wiseacre ear marks of the previously mentioned Reiner were visible enough in O'Hare's utterances, and the two of them together in their useless attempt to pull the wool over the eyes of the once infamous Martin Luther concluded their combined effusions by pulling the wool over the sunlight of the Sacred Scriptures and tumbling the prophets and apostles of God Almighty from the editorial and creative positions they have long held in connection with that light of heaven which has shed its radiance over all the Christian centuries, giving, but borrowing none.

That we may not misrepresent or be mistaken let us quote exactly what these two wise men of Brooklyn and New Jersey

really said on the subject. Of course, the Rev. Dr. O'Hare is the responsible scribbler, and the other man need not be referred to again.

As intimated, the quotations here made are taken from a discussion as to the moral and other demerits of one Martin Luther and are part and parcel of a very long-winded and pretentious discussion between the aforesaid O'Hare and one or two Lutheran divines who need not be mentioned here. In referring to, and in condemning the ground taken by O'Hare, for that is the object of this paper, I assume that a general theological or other statement made by a Catholic priest applies as well to Catholic doctrines as to Protestant belief. In a word, that, if it can be shown that O'Hare's statements demolish Catholic as well as Protestant belief, said statements must be false at heart and foul to the core.

Here are a few quotations bearing directly on the subject before us.

"I need not state here that no trained theologian of any repute would predicate 'infallibility' of the Bible or of any other written word."

"Is it not plain to an intelligent man that every written word demands our construction? Does not everything in the Bible hinge on our construction? That construction must necessarily be subjective. Every subjective construction must necessarily be fallible. Therefore, the Bible is fallible, and every construction of it is fallible. The Church of Rome does not view the Bible from a subjective standpoint. Its standpoint is, 'thus saith the Lord,' and that is not subjective, but objective, and, therefore, infallible."

"I can take a more radical position. I could maintain and do hereby maintain, that the Bible is not inspired, *because it nowhere asserts its inspiration*, and if it does assert it, it is without authority until it has proven its assertion; that it nowhere contains a single command by Christ, our Lord; that His words, or the words of His apostles, should be written down; that whatever is written in the Bible is of a local nature, and temporary, for it nowhere asserts that any of the Epistles, to mention but one example, is of binding value on all future generations and under all circumstances; and, therefore, the Bible is not inspired, for it neither asserts it nor proves it; it is

not written by the command of Christ, for it nowhere asserts it; and whatever is written is local and temporary and not binding on all Christians. The only witness to the truth of the Bible as an inspired book is the Church of Rome; and, therefore, he who places himself against the authority and beyond the jurisdiction of the Church of Rome, is without any proof as to the authenticity or inspiration of the Bible."

In order to give the Brooklyn priest the full benefit of his rounded paragraph, I have quoted more than was necessary for my purpose, and I have omitted from the quotation three lines of common vulgarity, beneath the dignity of this REVIEW.

Let it be understood that I have no quarrel with O'Hare as to the closing words of his paragraph. I admit as fully as the priest the authority of the Church of Rome, and have advocated it in many articles during the last few years. O'Hare & Co. must remember, however, that they are not the Church, and that their utterances are liable to be very far from infallible.

The books that make up the Bible, especially the New Testament, were edited, selected and set apart by the Church as inspired books, and by the authority and example of the Church the Bible, the great book in question, has been known as and called the word of God.

This was all attended to long before the Reformation, so-called, and also long before Pius IX.'s declaration of the infallibility of the Popes. In a word, it is an old, old story, and any man professing to believe in the Lord Jesus Christ has a right to accept and believe the same. Leo XIII. has spoken of it as the infallible word of God. Has O'Hare the right in the name and by the authority of the Church to deny the same? It is not the authority of the Church that we are questioning, but the broad and unqualified, or, to our mind, utterly unreasonable and irrational statements of O'Hare & Co. Let us reduce his statements to briefest quarters or utterances and then examine them. 1st, "The standpoint of the Church is not subjective but objective." 2d, "The Bible is not inspired because it nowhere asserts its inspiration." 3d, "Every subjective construction must necessarily be fallible." 4th, "No trained theologian of any repute would predicate infallibility

of the Bible or of any other written word." 5th, "No written document is or can be infallible."

The first proposition I hold to be a silly casuistic and presumptuous lie. In truth, unless a pope or a priest be admittedly insane or stands on his head and merely kicks his utterances off with his heels or even then his standpoint in viewing and interpreting the Scriptures, or any writings whatever, must of absolute necessity be subjective, the whole work of any value to mortal man being done by the thinking mind of him, and not by his heels or his cassock or by his purple gown. It is either subjective, done by the mind, and the utterance is an utterance by the life of a concept of the mind, or it is more useless than a hen's cackle or the barking of a dog; therefore, if "*every* subjective construction must necessarily be fallible," the subjective construction that at first decides what books were inspired and what books were not inspired, was itself fallible. A man does not cease to be a reasoning and thinking animal when he becomes a pope. The authority of the Church is not a mere brass or tin trumpet affair, but an authority based on holiness and wisdom generated in the soul of the Church by its loyal following of the precepts and example of Jesus, and with charity and in the spirit of Christ; or it becomes, and is merely, as sounding brass or a clanging cymbal. I want O'Hare & Co. to understand that, without subjective holiness and wisdom based thereon their objective utterances and declarations are of less value than the whistle of a steam engine, simply, in fact, the blatant howling of hungry wolves, or the gruntings of fatted swine; and that all utterances of prophets, priests, popes, scholars, or what not are of value precisely in the measure of the subjective righteousness and clearness of the souls engaged in the business. Finally, that the authority of the Church must find other basis than this flimsy, foolish, contemptible and subterfugic nonsense of O'Hare & Co.

As I am not discussing the basis of the Church's authority, I will not dwell on this phase further than to make it apparent that O'Hare & Co., in making such distinctions, are the vainest, untaught fools. "Trained theologians of repute" and jackasses with big ears and enormous noses are a famous breed. But it would take more than these, and more than all

the popes and all the Luthers, and all the O'Hares on earth to prove that sounding brass is equal to the pure and holy words of Christ. I say the standpoint of the true Church has always been, *first*, subjective, viz.: that of heart and soul in sympathy with Christ; and *second*, objective, in its utterances of dogma consistent therewith. But what do fellows like O'Hare and Reiner know about any subjective relations with truth, with holiness, with Christ or with the Eternal, Omniscient God?

Second: "The Bible is not inspired because it nowhere asserts its inspiration." We will first show the absurdity of the "because" in this case, and afterwards the infamy of the assertion itself. Sauce for goose is gander sauce. The logic of the case is as follows, unless a man or a document assert the truth of his or its utterances, those utterances are a lie. O'Hare & Co. do not assert or prove the truth of their utterances, therefore, O'Hare's utterances are a lie. A careless and wicked person might clinch the nail and say that O'Hare was a priest who did not speak the truth. Again, unless a prophet of the Almighty, or an apostle of Christ hires a brass band to go before him through the streets proclaiming his inspiration—asserting it himself meanwhile, in fact, being so full of the notion of his authority as to lose his head and think only of his adornments and titles, he is not inspired, and what he says is not inspired. Now this method of assertion and this line of argument are precisely the opposite of the whole spirit and teaching of Christ, whose method was simply to utter his truth as simply and modestly as possible, and leave it with the human conscience and the human reason to accept or reject the same, praying all the while that the good God would open the eyes of their understanding and save their proud and unregenerate souls. In a word, the loud and pompous method of O'Hare & Co. is the method of hell and not inspiration at all. In truth, the Old Testament Scriptures have a good deal of this objective assertion as to the force of their inspiration. It is clearly stated that Moses received the commandments by the spirit or visible presence of Almighty God. The prophets frequently assert this truth—"Thus saith the Lord,"—or the Lord said unto me, Go, and write this or the other message. The Gospels of the New Testament are

made up largely of the words of Jesus, who claimed equal divinity with the Father, and who said of His own words, "Heaven and earth shall pass away, but my words shall not pass away,"—a pretty close assertion of their divine nature and inspiration. St. Paul, in the utterances accredited to him, was so careful to remark when he said anything not clearly to himself of divine inspiration and command, that it is free to assume, as nearly all Christians have assumed, that when not otherwise stated, the Epistles of Saint Paul are inspired. In the historic portions of the New Testament, like the Acts of the Apostles, there may not be the same need of asserting assistance and inspiration from heaven, since what was mainly needed and demanded of the writer was that he should not wilfully lie, but utter the facts as best he knew them.

Thus it will be found that, while the "because" of O'Hare & Co. is a contemptible lie and utterly opposed to the general and beautiful spirit of Christ, said O'Hare & Co. are stupidly and wickedly wrong in their assertion that the Scriptures nowhere declare themselves to be inspired. Indeed, the men who penned the propositions we have quoted were simply ignorant liars themselves and very presumptuous as to the supposed ignorance of other people.

As to their statement to the effect that "The Bible is not inspired," it would seem that nothing but the bold effrontery of the devil could have prompted the learned gentlemen to make any such assertion.

Let us consider a little further what is meant by inspiration. In the broadest and truest sense it is this, that the mind, soul and utterance of a writer be filled with a sense of the divine—of an influence superior to his own—not his own, but above him; and within him, and guiding by an inbreathing in affinity and overshadowing of this supreme or divine spirit the soul utterance of this writer—prophet, apostle or other man—that said writer in writing writes the words of the divine Spirit rather than his own words. And for this reason and on this ground and by this method alone have any writings ever been called inspired, and because of the fact of this inward possession of the Holy Spirit, by the writers of the Bible, New and Old Testaments, being so clear to the minds of the good and wise fathers of the Church who edited and selected and

set apart the books known as the Bible or the books thereof, to be inspired; and all men, except the children of the devil, have for ages and ages accepted said Bible as being inspired, a divine help to the heart and life of man.

Before coming to the relation of the Bible to the Church as regards this matter of inspiration let me further emphasize the fact, sure as heaven, that no man has ever uttered any words of real and true divine inspiration except as he has wooed and won the Spirit of God by acts of holiness, goodness, truth and charity, in a word, by a holy and heavenly life. Your bloated wooolsacks clothed in priestly garb and living riotous lives have never even been accused of inspiration. Their "thus saith the Lord" is too often, as in O'Hare's case, the spouting of a brass trumpet, meant only to scare the timid and to assist and promote some hidden and ambitious and unholy desires. In a word, all true inspiration is based upon holiness and exaltation of soul, and is, in the first instance, subjective—an influence on the soul and mind of the inspired, and only becomes objective, and spoken, or written, after such subjective processes have gone on; further, that the same fact and the same law apply to any clear and true interpretation of the inspired writing or document. All your popes and all your cardinals will have to rise to these tests or their words will not be as good as brass trumpets, thunder or the winds of heaven.

In view of these glimpses of the real facts, the Catholic who asserts bravely that the Scriptures are not inspired looks very much like a recreant, renegade and apostate and a son of perdition.

Third: O'Hare & Co. assert that, "Every subjective construction must necessarily be fallible," and I am much inclined to give them the full benefit of this stupid assertion, by saying simply that, as every construction ever made was, is and must be subjective in the first instance, therefore, every papal as well as every Protestant construction is fallible. But I do not believe O'Hare & Co. I know their mouthings to be false and hollow, so we will dwell long enough on this phase of the subject to make it plain to all upright minds.

Let it be remembered that, though the Church preceded the Scriptures; edited, selected, made them; made the Bible and

declared the canon; still has the Church always believed, declared and proclaimed that she was the guardian, protector and interpreter of the Scriptures merely, and not the creator of any newly inspired Bible; so that, while in one sense the Church may be superior to the Scriptures—as a dowager mother of an infant king submitted to her care is superior to the heir to the throne for a time, the heir himself having the life of the late king within him, is superior, in fact, to his dowager mother—but all figures fail in such high and spiritual meanings. The Church is not superior to the Scriptures. The same divine soul that inspired the writers of the Bible to utter divine and exalted truths, also said to the apostles on whose life and word the Church was founded, “Go forth and disciple all nations, baptizing them, and teaching them to observe all things that I have commanded you—and lo, I am with you unto the end of time.” Hence, the *spirit* that made the Scriptures is the same spirit that founded the Church and that guides the true Church still. And no more can the man who flouts the Church understand the Scriptures than can the man who flouts the Bible understand the Church. Both are devil-bred at heart and guided of hell.

Having learned that all construction must, in the first instance, be *subjective* and spiritual, and only objective as it becomes oral, let us see whether all subjective constructions must necessarily be fallible—and let us not fail to remember that the Vatican decree of Infallibility is involved in this case. If O’Hare & Co. were right the Vatican Council was wrong. I believe in the Vatican Council and I do not believe in O’Hare & Co.

Does not all the world know that the decrees of the Church are not arrived at, or made, as a lunatic blows a brass trumpet, or as an ass brayeth at the wind? Does not all the world know that before any dogma of the Church has been arrived at there has been not only endless, but often bitter, biting and tenacious and minute discussion of the subjective kind? Does not all the world know that even after a dogma has been promulgated, while all the faithful accept and believe said dogma, the learned men of the Church all have their own interpretation of the dogma. There has been more learned and hairsplitting discussion, for instance, over the true meaning

of the dogma of infallibility during the last fifty years than there has been over the existence of the Almighty or the inspiration of the Holy Spirit; though if one looks at the world at large it would seem as if some of the Church's wonderful talent might have been given to the latter proposition. In a word, it is plain that the constructions of the Church have all been arrived at subjectively. It had to be so and will ever have to be so as long as men are men and not mere sticks and stones. But now may not some of these constructions be infallible? That's the question. I say Yes. O'Hare & Co. say No. I simply want to knock their theory of objective construction to thinnest dust and ashes; then we can proceed to see how and why, as far as infallibility is possible of any thought or utterance at all in this world, the Church's constructive and final utterances not only may be, but are infallible.

Let it be remembered that the same spirit which evolved the universe, including the soul of man, the same spirit which was in Jesus without measure or limit, the same spirit which inspired the prophets and apostles to utter great and clear and holy and sublime truths exists to-day—was promised by Christ to his Church, as a matter of fact—always has and always will promote, pervade and direct the mind and heart of the true Church; and let us remember also and always that this spirit is given unto man to inspire him to resist evil and choose the good; to utter and understand the truth and avoid falsehood exactly in the proportion, measure and degree of his pure and holy aspiration after holiness and truth; and that when this is whole and pure and sincere—which, God forgive us, is seldom the case in or out of the Church—still, when it is whole and clean and pure, the spirit of the Eternal responding thereto and co-operating therewith, imparts the inspiration to interpret spiritual truth precisely by the same law and process that inspiration to conceive and utter it was given. So that the utterances of consecrated and holy popes inspired by the great body of holy men advising and counseling became first subjectively and then objectively infallible, and in no other way. I am familiar with the discussion as to whether the Pope is infallible, independent of his counsellors or only in conjunction with them, and I hold to the exclusive papal view

of the question—for often it has happened that a majority of his counsellors have been wrong while the spirit of truth has moved the popes to the utterance of infallible truth—but never as a brass trumpet or an empty milk can in papal robes, but always as an exalted, consecrated, God-inspired man of the hour.

In a word, it may be laid down as an eternal law that the measure of infallibility in the utterances of any man, prophet, apostle or pope is in the exact measure of his complete submission to the will and discretion of heaven at the time of His concept and in the process of the utterance of the same. There is no other way.

Your talk of subjective and objective constructions is the talk of swell-headed fools, pregnant not of the Spirit of God, but of vanity and the east wind.

I think I understand the true inwardness of the position of O'Hare & Co. They would make the infallibility of the Pope or the Church depend upon what they call its authority. I insist that it depends upon righteousness and the inspiration of God: yea, I insist that its authority not based upon this and without righteousness is and will be weaker than a broken reed. But there is no need of going into this phase of the question.

I think I have shown pretty plainly that the Church's own constructions are subjective of necessity before they can become objective.

As to the fourth proposition of O'Hare & Co., I am less inclined to oppose it when applied to the Bible as a whole. I agree with Leo XIII. that errors of copyists and translators have crept into this wonderful collection of books or writings, and that, therefore, the Bible cannot be said to be infallible as a whole; but still I hold that the original utterances of the prophets, apostles and writers of these books were inspired and infallible precisely in the measure of their entire possession of the Spirit of God. And I hold that the presumptuous assertion of O'Hare & Co., to the effect that no written or printed document ever was or ever can be infallible, is the height of falsehood, vanity and folly, though evidently the position is taken to emphasize the importance of the Church and to make its sphere of infallibility exclusive and alone in

all the universe, but it will not work. The fool is always caught in his own folly, and so it is here.

In a word, if no utterance, written or printed, be infallible, then the written and printed utterances of the popes, though delivered *ex-cathedra* a hundred times over, cannot be infallible. But O'Hare & Co. would tremble like scared mice if they thought this was in their words. Nevertheless, it is in their words, and they cannot get away from the true meaning involved. What with their Latinized and Germanized vocabulary, they may not fully understand the English language and there may be an escape for them through this hole in the wall of their august ignorance, and I hope the good Lord may forgive their conceited imbecility, nevertheless the conceited imbecility remains and they are responsible.

When the Pope concludes subjectively that dogma (a) is God's truth, and to be promulgated to the faithful, how is he or his secretary to set about the announcement or publication of said dogma (a). He has it snug in his own soul—and there are said to be wireless processes of telepathy or telegraphy; little birds and carrier pigeons have been known to deliver messages, etc., but only when they are written or printed, I believe. There may be subtle processes of conveying messages and dogmas unknown to the common herd of the faithful, but not unknown to the Popes. On general principles, however, it must be admitted that when the Pope wishes to publish an infallible dogma, he has to write it, or have it printed and published, so the faithful can hear or read it and abide thereby.

Now, if the final position of O'Hare & Co. be that no document written or printed, or uttered in any shape, is, or can be, infallible, then, no dogma of the Popes, from first to last, can be infallible, and the ignorant and presumptuous assertions of O'Hare & Co. are found to prove too much—a great deal too much. In truth, the whole long-winded and vulgar discussion of O'Hare & Co. is another proof of the well-known fact that children and lunatics should not play with fire. Men of the calibre of these late annihilators of Martin Luther get an idea into their heads so seldom that when one chances to light there they at once take it for an infallible subjective truth, in spite of their own theories to the contrary. Such was

plainly the case with the coterie of lunatics that originated and promulgated the propositions that we have so easily destroyed.

Time and time again in this world have wicked men attempted to put something—almost anything, authority, money, brass trumpets, purple and scarlet decorations, etc.—in the place of truth and righteousness and charity, but though a thousand popes, priests or other men should pretend to proclaim infallible truth, except on precisely the same principle of righteousness and holiness that guided its influx into the prophets and apostles, and into the Scriptures, their utterances, spoken, written or printed—even printed in gold and proclaimed from the Vatican—would be, and will be, no more than sounding brass or a clanging cymbal. Therefore, let us all seek after the better things that remain.

As to the position of the moribund Catholic editor of the Scriptures referred to in the first part of this article, viz., that the Gospel of Luke and the Acts of the Apostles were not inspired because they were not written by an apostle—that is too absurd for serious comment. As if Almighty God had never inspired the utterances of any persons except the Apostles!

In truth, there is too much aping at the higher criticism, so-called, among would be “advance” Catholics, who try to understand the letter of divine things without accepting or submitting to their spirit.

Let us all seek after the better and higher things that remain and abide forever and let none of us be satisfied to rest in the mere hollow shell of falsehood or authority.

“Be ye, therefore, perfect even as your Father in heaven is perfect.” “Love one another,” and so shall the laws of inspiration, revelation and infallibility flash on your souls like sunbeams from the face of God, and so shall your peace be as the river which passeth understanding and your righteousness resistless as the waves of the sea.

WILLIAM HENRY THORNE.

PACIFIC COAST OPINION ON TEMPORAL POWER.

The *GLOBE REVIEW*, of June, 1901, places its readers under lasting obligations by its essays on the Temporal Power.

I had been a Catholic a number of years, when, in September, 1870, the States of the Church were successfully invaded by Victor Emmanuel and the Pontiff-King driven into exile, without ever having been instructed in a formal manner concerning the right and necessity of the temporal power vested in the successors of St. Peter.

At that date the profound disquisition, "Scriptural Grounds for Temporal Power," by Rev. C. T. P. Collingsridge, so valuable now, might have proved too far above my comprehension for just appreciation. Previous to my conversion, Cavour had enlisted my sympathies; nevertheless, the invasion was most abhorrent to my Catholic sense of justice. News of the occupation of Rome sped quickly over the world. It reached me in my quiet home at San Francisco, California, when I was alone. In this instant rebellion of heart and mind, it seemed that my ears should hear a veritable cry of indignation echoing and reaching through Christendom, yet the Catholic voice was hushed in silence. Personal expression became essential for peace of mind. Pacing the floor as an untamed animal in its cage did not suffice. Suddenly a thought possessed me, and seizing pencil and scrap of paper, I wrote a pledge to restrict my visits, except when duty demanded—I would be a voluntary prisoner with the Holy Father as long as the invaders occupied his throne. With deliberate frankness I notified my friends, Catholic and non-Catholic, stating the motive of my action—I was willing the whole world should hear my voice, insignificant as I know it to be.

Let me state the mental attitude which ruled me. The state of the Church is the mirror of Catholic Faith, held in relation to the Catholic world, the position which the District of Columbia holds in relation to the citizens of the United States. Should Maryland or Virginia usurp speech authority over the District and establish in the Congressional

Halls the State legislation, every worthy citizen of our Union from Maine to California would instinctively revolt at the assumption. The District of Columbia is reserved for the free and untrammelled use of the General Government in such a manner that it cannot be conveyed rightly by President or Congress to any other use. Thus it is with the States of the Church—every Catholic, male or female, has an interest in these dominions in the providence of God, and even the Pontiff-King has no authority to alienate to another their government. (?)

Eight years passed and news of the death of Pius IX. startled the world. That day a card reached me from a non-Catholic friend across the bay, on which was penned a single sentence: "The Pope is dead; come and see us." The reply, nearly as short, was not delayed: "Was the President or simply Abraham Lincoln assassinated? I thought the President survived in the Vice-President—the Pope never dies." This correspondent, who was a teacher, afterwards told me that the justness of my position impressed her so that she told our story to her class of young ladies, and read them my card.

Simply to show one phase of how the unswerving Catholic opinion on the temporal power is framed I have indulged in this reminiscence. With such an opinion stirring my heart it was impossible not to be interested in the silver Jubilee of Pius IX. And so Rev. John T. Tuohy has ably indicated the opinion of Catholics east of the Rocky Mountains. I propose to show Catholics on the Pacific Coast were equally loyal to the Sovereign Ruler of the States of the Church.

My scrap book furnishes me a personal communication to the *Monitor*, which appeared June 24, 1871, from which I will cull some paragraphs:

Editor *Monitor*—With childish eagerness I make haste to tell the news, for my heart is so happy that I want everybody to know what pleases me. Here it is. The Jubilee processions have already been initiated in our city. Having smothered in our hearts the deepest and most honorable sentiments of our nature; having writhed under the coldness and indifference of every general principle of justice manifested by our secular press, it is not strange that the first public ex-

pression in our city of the wealth of sympathy cherished in the hearts of the Catholic people should excite in us a childlike joy. We congratulate ourselves that the *weaker* sex, yes, innocent children have been the first to give the pent-up feeling a voice. Ye lords of creation, ye military giants, ye who on the festal days, such as St. Patrick's and fourth of July are the observed of all observers—there is one thing you will have to concede in relation to the glorious jubilee of our noble, saintly and loved Pio Nono. You may claim that you are devotedly loyal; you may pour your treasures of gold and sparkling gems, your treasures of thought and mechanical skill into the hands of the Committee of Arrangements for the celebration on the second of July, and bend every energy that it may prove a success, but the fact remains that the *weaker* sex have already made the celebration a fact on our coast.

The ear of the young caught the peal as it crossed the main and got ahead of you! And imagining how the benignant face of the Holy Father, had he seen them, would have smiled as he blessed them, uttering the sweet words of our Saviour, "Suffer little children to come unto me, for of such is the kingdom of heaven," let us all, happy citizens of the spiritual kingdom, the Catholic Church, for once be children doing with gladness our very best for the approaching demonstration.

Sunday the 18th, only two days after the twenty-fifth anniversary of the election of Pius IX. to the throne of Peter, white veiled, tiny forms were seen with quick tread of happiness threading their way along the various thoroughfares of our city towards the Sacred Heart Presentation Convent, Taylor Street. At the appointed hour for the procession from seven to nine hundred girls had assembled and were formed into line by the noble hearted sisters. Preceded by a trio carrying aloft a miniature of his Holiness, the procession with cross and various banners moved along the public highways, singing the hymn, commencing:

"Full in the panting heart of Rome,
Beneath the Apostle's crowning dome," etc.

Spectators could not fail to read the language of those innocent souls in illuminated manuscript on their faces.

Each seemed intensely impressed. There was no mistaking it—these children realized that they were offering their mite to honor their oppressed Father in Christ. They did not guess, they knew by the higher knowledge accorded to faith that the one they honored is the centre of unity, the attracting force which holds the body in the harmonious relations of truth, the infallible guide to save the world from shipwreck on the sand bars of infidelity. This jubilee must do us good, since it directs our thought to this saintly man of sorrows, for no one can fail to admire the heroic virtue he has practiced all the years of his stormy pontificate.

Trusting that the sterner sex will not blame us for exulting a little in the fact that girls commenced the Jubilee processions, since we ladies cannot consistently join in that of the second of July, let us merely add that to make up for the exclusion we will open our hearts in the presence of our divine Lord, and beg a blessing on every man and child that manifests his loyalty to truth by marching under the Papal colors on that day.

Here leaving scrap book and trusting to memory, we will come to the principal celebration—July 2nd, 1871. The demonstration was unique in its details. I have forgotten the length of the procession, the longest that had ever marched through the streets of the city, and the time in passing a given point. The Hibernians furnished the longest and most compact line of any single society. The Sodality of the Blessed Virgin did itself honor. The emblematic designs were numerous and many worthy of close inspection. The male sex alone were in the line, but amidst the densely packed sidewalks many a white ribbon badge on which was stamped a beautiful photograph of the Pontiff-King, originally executed in Paris, was seen affixed to the attire of ladies who in lieu of sunshades bore the Papal colors. The art of photography was brought into requisition and transferred to cards suitable for framing as a souvenir. One large car bore a representative of the various nations having part as loyal Catholics in the parade. It will give an idea of the enthusiasm elicited if I relate that it was suggested to the Vicar-General, but at a late hour, that to represent the pontifical line from Peter, in nineteen carriages, each occupied by as many boys dressed in

emblematic attire as the century had Pontiffs, would be effective. The Vicar was pleased, but wished it to be quite grand—nineteen carriages, four horses each, would be seventy-six, and already every horse in the city was engaged. Although it could not be got up as wished, this section had a place by resorting to outlying country places for the horses. But I trespass on your space. Many thousands of souvenir testimonials, like the one before me, designed by a Jesuit Father, were distributed among those who participated in the celebration. It shows the Pontiff's bust as on the badge, and underneath:

PIUS IX.

Born Dec. 31,	1790.	Archbishop of Spolets,	1827.
Priest,	1819.	Cardinal	1839.
Missionary in Chili,	1823.	Pope, June 16,	1846.

Twenty-fifth anniversary of the Pontificate, June 16, 1871
 "These are the days which shall never be forgot."

Ester ix. 28.

This is a meagre outline of the manifestation of Catholic opinion on the Pacific Coast respecting the Temporal Power in the year 1871. All hail to Rome the immortal, and success to the *GLOBE REVIEW*, and the St. Louis celebration of the years of Peter in honor of Leo XIII.

ELIZABETH A. ADAMS,

Rockford, Ill.,

Aug. 4, 1901.

GLOBE NOTES.

IN the last issue of the *GLOBE*, in an article on the temporal power of the popes, the Rev. Father Tuohy very kindly remarked that the things the editor of the *GLOBE* did not know about the human side of the Church would probably fill a good sized library, and the editor of the *GLOBE* is quite well pleased that it should be so. Meanwhile I am moved to remark that if the editor of the *GLOBE* were to tell in these pages all that he does know about the human side of the Church; that is, on the word of several excellent priests, some readers of the *GLOBE* would want to hide their faces for very shame.

Nevertheless the editor of the *GLOBE* believes and asserts, as often before, that the proportion of tough hides and despicable liars, scoundrels and hypocrites of all kinds in the Church to-day is not greater, but about the same as it has always been, and further, that their existence, together with the Church's continued existence under such circumstances, is the best argument extant for the divine founding and authority of the Church; that the existence of this scoundrelism within its sanctuary in nowise lessens my faith in the Church, though, in view of the divine and exalted character of its founder and of its blessed mission in this world, when I am brought into contact with said Catholic miscreants, I feel like having every mother's son of them shot, hung or electrocuted without needless noise or delay. But doubtless it is better to let the tares grow along with the wheat until the reaper comes and the sheaves are bound and bundled together for the threshing day, otherwise known as the Judgment. And the righteous need not be afraid. If we can easily spot the pious vermin here how surely will the eye of Omniscience detect them and send them to hell.

* * * * *

Protestants sometimes make this fact or condition of corruption in the Church an argument against it and give it as a reason why they would not become members of the Catholic Church. But this course is manifestly indiscriminating and void of common sense, unjust and unfair. They admit the reasonableness of Catholic doctrine, the beauty of its cere-

monial, the Christian democracy of its attitude toward the masses, especially in the methods of its worship, the grandeur of its ideals, the precision of its discipline in its efforts to reach those ideals; but they complain of its inconsistencies, its Judases, its duplicities even among the priests and avow that they could not stand that sort of companionship or such instructors as guides. But supposing the worst said were true, whereas it is often as false as what it accuses, still the facts just hinted at *are* true.

The Church is divine, but a certain proportion of its membership have always been false to its divine ideals, always a blot on its fair fame and it will be thus till the end. But Protestants profess the same ideals, believe in the same Redeemer and worship the same God. In fact they pose as being a reform Church, having cut off the superstitions and corruptions of Rome; but have the Protestant churches a smaller proportion of liars, thieves and scoundrels in them than are to be found in Catholic churches? We cannot count heads in this matter but must await the Day of Judgment. Still, persons of inquiring and observing minds cannot help making such comparisons when said Protestant accusations are advanced. In truth, when the Almighty undertakes to make a fairly good Christian out of an ordinary Irish, English or American biped He assumes a herculean task, which only a God can perform. And as we are all human, with all the cussedness of the race back of us as an inheritance, the divine work seems to be growing harder rather than easier the older the world grows. Nevertheless a saint is an accomplished fact now and then.

Some readers object to our calling these excrescences of the devil that are to be found in the Catholic Church by the name of Catholic, and perhaps their objection is valid. From the standpoint of pure reason, in fact, from any truly Christian standpoint, the arbitrary rulings of many priests, the overbearing tyrannies of many bishops, the double dealing degradations of prominent Catholic laymen, even though such men be honored by the Pope, are neither Catholic nor Christian; they are wholly of the devil and full of iniquity and of iniquitous tendencies and results. Yet it is not always easy to discriminate between those who are saved by the sacraments, but damned by their conduct.

This human side of the Church, as Rev. Father Tuohy would call it, is a constant stumbling block in the way of many excellent Protestants, however, whose minds and hearts have been aroused to an acute interest in Catholic questions. In one sense, whatever is of sin or of sinful influence is not Catholic; but it sometimes looks as if were this broad rule applied to the Catholic Church of our times it would have little left but its wonderful buildings, in which the bats and spiders might henceforth make their homes. This, however, is a pessimistic view of the case.

There are saints and seers in the Church to-day, as there always have been, but these have the same contempt and pity for its hellish cussedness and hellish excrescences that we have. In truth, we had better, the whole of us, be employed in extracting the big cinders from our own eyes rather than gossiping about the little dust specks in our neighbor's eyes. Nevertheless there are many things in which, for charity's sake, we may call the human side of the Church, that probably are bred in the deep perdition of human souls, sometimes clothed in purple, and other sacerdotal habiliments, and which, if we wish to be civil, it is difficult to call by any other name than Catholic. They are evils peculiar to the creed and the breed, and these are the things we mean when we speak of evils in the Church. Let us not resent the mention of them, but throttle the incipient brood within ourselves and bless the soul that awakens this latter tendency.

* * * * *

Some pious people seem to think that in the Catholic Church every one not only has to believe like his neighbor, but that, as a matter of fact, this is the prevailing state of things. Nothing could be farther from the truth. In certain essentials of faith we all believe alike. Faith does this for every Catholic. It is the gift of God. But in many important matters, sometimes very close to the realm of faith, popes, cardinals, archbishops, bishops, priests and intelligent laymen and women have always differed, sometimes sharply, as in the case of Peter and Paul, and Archbishop Ireland and Archbishop Corrigan in our own day. And even these often do not differ as radically as they seem to differ. Their differences are more frequently cases of pure cussedness on one side or the other,

and more often on both sides. It is harder for any one of a couple of proud and strong-headed prelates to admit his wrong and apologize than it is for ordinary mortals, void of the purple dignities of office, so-called. It is beneath the so-called dignity of an Archbishop to admit his wrong. Stuff and nonsense! Such admission would often be a greater means of grace than all the public or private prayers he could say in a lifetime. So deep and subtle are the real springs of life and of virtue, and so utterly, hid, to often, from the eyes of those who presume to be God's appointed teachers, and rulers of their fellow men. Sometimes these differences of view among even priests and bishops in the Catholic Church are in relation to practical questions which a little common sense would soon decide in favor of truth and justice, while the sacerdotalism of Catholicism blunders and divides over them. If thine eye be single thy whole vision shall be luminous, but if thine eye be evil or double thy whole atmosphere shall be full of darkness, and the light that should be thine has fled thee and left thee in darkness. Something of this sort seems to be involved in the following statement of facts sent to me by an excellent priest in the far west.

"I am very much interested in your note, in *GLOBE* Notes, of last issue on the case of a priest blundering so horribly regarding the "Sacrament" of Matrimony. Of course there never was, never could have been any marriage in that case. I beg pardon in advance for going to the fountain-head by asking you if I did right in the two following cases, which came to me both within a few weeks of this date. You know I am in good standing, and with all the faculties of the Diocese. Here where I live a Catholic girl gets married by a Protestant minister, to a fallen-away Catholic man. This man lives with her one night, deserts her next morning, and persists in the desertion for now, five years. In the meantime the Catholic girl remains single, goes regularly to the Sacraments, etc., but has a child by a Protestant, baptized. Now she wants me to marry her to this second man, the first being still alive, but persisting in his desertion, and, besides, having several other women elsewhere. I refuse to marry her, and she goes to the justice, by this time has another child, legitimate in Civil Law, which I baptize with good sponsors, but I refuse her absolution unless she gets a divorce from the child's father.

"II. Case. While doing missionary work in a parish west of here, a Catholic lady, married to a Catholic man, by a justice, wants her marriage blessed by a priest, and wants absolution; both of which her own pastor has refused her for years, and I give her both! This lady was married years ago to an unbaptized man, who still lives, and is otherwise single, and this lady has two grown children by him, has a divorce from him, granted by the State, and he does not care whether he lives with her or not. The reason her own pastor would not marry her to the Catholic was because he holds that the first, unbaptized man is her husband. I hold as the Church does, that non-baptism, with a dispensation from the Church, renders the Civil marriage null and void as a sacrament, and that therefore the consent to take each other for man and wife, made (illicitly, to be sure, before the Justice), constituted the parties nevertheless as man and wife. So I had them renew their consent before me, and gave them all the other sacraments.

"(The renewal of consent is not really needed, but it pleases them.) Have I blundered or not, in your opinion, in these two cases?

"Yours very sincerely and affectionately,

"A. B. C."

* * * * *

In my opinion the fallen-away Catholic man referred to in the foregoing communication, ceased to be a Catholic when he fell away and became renegade, and from that date I hold that he was without any right to claim, in any sphere, the privileges, sacraments, excuses, forgiveness or considerations of the Church.

His fall was not in a matter of opinion about which Catholics, like other men, have a right to differ—the hasty, hyperorthodox idiots who scribble for the *St. Louis Review* to the contrary notwithstanding. The fall of the man in question was of deliberate conduct, which proved him a practical unbeliever. I hold, moreover, according to St. Paul, that having become an unbeliever, and having proven his unbelief by his conduct in deserting his wife, *she was free*, in every sense, the same as if her renegade husband had never been baptized; free as if they never had been married at all.

Moreover, they were married by a Protestant minister, and that, in the eyes of the Church, though not invalidating the contract, made the marriage a sacrilege, and rendered it null as a sacrament. In a word, there was no ecclesiastical marriage. Now you cannot loose a man by such cast-iron ecclesiastical laws, and still hold him, as if you never had made such laws. If the man was not married according to laws of the Church, the Church had no right to hold him by it, much less had it a right to hold the woman, as if the man had been a good Catholic, and make a slave for life of her, when St. Paul had said, of just such cases—that the deserted was free. So that, in my opinion, whatever the reason for this desertion, the marriage, which was never a true Catholic marriage, was, by his act as an apostate, a deserter, and as a promiscuous adulterer, doubly and thrice undone, and that therefore, the woman had, in my opinion, an undoubted right to marry again.

I am a little sick of a certain kind of hob-nailed, clodhopper, would-be orthodoxy, that asserts its own babblements as the voice of the Church, when as a matter of fact the Church has never delivered itself on the points in question. But let this pass.

In my opinion our correspondent did the safe thing, however, in refusing to marry the woman in question until he had secured higher authority. I hold, at the same time, that the woman did perfectly right in marrying the second man by a civil ceremony. In my opinion it is a case wherein the justice of the Civil Law proved itself—as it often proves itself, wiser and more charitable than the red tape of the Church. In my opinion, however, our correspondent should not have baptized one child, without baptizing the other, or without giving the woman Catholic marriage, and I think him utterly wrong in asking said woman to get a divorce from the second man, the father of her children, as a condition to granting her absolution, and to giving her Catholic marriage.

The children were both legitimate in the eyes of the law, and the woman had a right, as a faithful Catholic, to be treated with respect.

Hang the first man, that is, in thy mind's eye, Horatio, and consider him dead and damned, spite of his baptism, and

then act toward the woman with all the lenient mercy showed to the erring by our Lord and Master Jesus Christ, and let your fiddlesticks of ecclesiastical law fiddle to the end of time. What ecclesiastics need in such cases is the true spirit of Christ, which was always kind, full of human love and sympathy, hence always wise, and supremely just to all parties concerned.

The second case mentioned by our correspondent I consider more difficult, and I should want to know more of the grounds on which the second woman secured a divorce from her first husband before giving an opinion in her favor. On Catholic grounds, however, and in the case as it stands, I think her own pastor about half right, and our correspondent about half wrong. In the eyes of the law the woman is safe, and perfectly rehabilitated, provided the divorce was and remains valid, for good and sufficient reasons.

Mere yelping puppies, of the Arthur Preuss breed, think that they yelp the only orthodox view of things, when as a matter of fact they often enough have not brain or culture enough to know how unorthodox they are themselves. There are more difficulties in real life than can be managed by ecclesiastical pride and red tape. The law and the gospel are sometimes hard to blend, but when it comes to the law and ecclesiastical stuffiness, my opinion is that the sooner the Church leaves all questions of law and of legal relations to the state, and confines its efforts exclusively to the spiritual welfare of its members, the better it will be for itself and for the human race, which it is here to benefit and save.

It is difficult to govern a state in its temporal affairs by any parchment laws or constitution. It is infinitely more difficult to control the spirits and souls of men by such effete remains of dead councils and conventions, but a good, live priest, saturate with the love of Christ, is the best guide of any human soul.

* * * * *

The temporal power of the popes is another subject on which Catholic opinion has differed in all ages since the introduction of the excrescence into the Church till this day, and always will differ to the end of time. Rev. Father Tuohy was in error in stating in his paper in the last GLOBE that

universal Catholic opinion, ever was or is now in favor of it. Said opinion is very general in its favor, but it is not now and never has been universal.

This fact is made clear by a far abler paper by another Rev. Father, in the present issue. It is also made clear in this paper that the temporal power never has secured, if indeed it has not hindered and thwarted the independence of the popes; that it never was anything but a human adjunct to the divine Church; that it never can be declared as a dogma, which some foolish Catholic editors have of late advocated and predicted, and again reaffirming all that I have ever said in opposition to it, I shall now consider all the articles that have appeared in its favor in the *GLOBE* as fully answered, and pray heaven that this old tomfoolery about princes and sovereigns in the Catholic Church may be abolished soon as possible, from its terminology, and annihilated from its already too proud and haughty soul.

The Syllabus of Pius IX., though full of severe utterances on this theme, utterances that have made many profound Catholic thinkers regret the entire Syllabus, yet nowhere presumes to declare or enjoin the temporal power as a dogma of faith or morals; and many thousands of faithful Catholics to-day feel and say, like St. Catharine of Sienna, that the temporal power always was an incubus and a hindrance, not a gain or a help to the spiritual power of the Church.

I was much impressed with the subtlety of the spiritual argument used by Father Collingsridge in the last *GLOBE*, but the writer of the article in the present issue relegates it to the region of dreams, so Mr. Thorne's orthodoxy is saved spite of Arthur Preuss & Co. God pity their small and deluded souls.

* * * * *

The simon-pure democracy of the United States is another subject over which the lords of this part of creation are sorely divided. It is a question that ought to be settled very soon. Great issues hang upon this decision. The political pelf of the entire country is involved. All the great and all the little thieves of the nation are anxious to have the matter settled once for all.

Mr. Wm. J. Bryan, the would-be moral statesman of the

country, thinks that he and his six million followers have the regular old bona-fide Jeffersonian democracy at their tongues' end, right under their thumb, so to speak, but, like Paddy's flea, the animal escapes them, just before each presidential election.

Mr. Mark Hanna & Co., a goodly congregation of western pirates, think that the boys know all about the Jeffersonian and other varieties of American democracy, and have had enough of it. Their theory of government is to carry the elections, divide the spoils among the victors, to give and take subsidies freely, and let the old machine rattle on, driving over the rights of man, and the settled inheritances of nations, wherever the old thing happens to wobble or wander. Say as little about the universal outrage as possible, and be content with what Providence or the devil may send you. In view of the total depravity of man, this cannot be considered a very inconsistent theory. Once in a while, in view of the assassin's pistol, the dictionaries have to be looked up for new definitions of patriotism, the rights of man, liberty, fraternity, etc., etc., and all these articles have to take on new meanings, especially before a presidential election.

Mark Hanna & Co. are all honorable men, running the politics of the country on strictly commercial principles, and almost the only person that seems to have any serious objection is Almighty God, who now and again cuts His silent protest through it all and giveth his poor victims sleep.

Into the midst of the confusion between Hanna & Co., and Bryan & Co., there stalked last spring a democratic demon, fatted and loaded down with the ill-gotten gains of his last presidential term, and through the subsidized newspapers gave his opinion and his advice, to the effect that the democracy of the country, having wandered from the "Simon pure," must return to the rank and file of the party, and submit to the dicatton of Cleveland, Whitney & Co., and become prosperous once more.

I am not a Democrat, thank God. As between one set of thieves and the other, I rather prefer the Mark Hanna & Co. gang to the Cleveland and Whitney gang. Both gangs might have the hose turned on them to advantage; but there is no hope of cleansing the Augean stable of American politics by

any such mild and healthful methods. And surely it must be plain to Cleveland, Whitney & Co. that the intelligent voters of this country, much as they may disapprove of the slave-pen régime of M. Hanna & Co., they are also perfectly familiar with the enormous pelf of Cleveland & Co.'s last gold bond deal, and that the democratic masses, so far from looking to those old leaders as the "rank and file" of American democracy, are inclined to change the terms a little into *rank and vile*, and let it pass at that till—the next election.

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Just at this point in my writing the following letter came from an old and esteemed subscriber, residing in Nashville, Tenn. :

THE GLOBE REVIEW, New York, N. Y.—I notice in the last REVIEW Mr. Thorne's purpose, or intended purpose, was to write an article upon the Government of New Zealand, and I am in hopes the next GLOBE will contain one from him and not a copy from the subsidized press; as at this time, in this commercial age, it is a very important subject, one, too, that is attracting a great deal of attention; and one, as far as is in the power of thoughtful persons to use their brain, and give it proper direction, that we may avert a catastrophe of the Civil and Religious Governments. It is a settled fact, as far as the masses of people are concerned, there is nothing for them in the two old political parties. With the concentration of wealth as rapidly as it is taking place, it is a question of only one or two decades when the masses will be in about the condition of Indee, and Jno. Chinaman, with the so-called Christians to pillage them, and ridiculously too, under the ensign of the cross. Your utterances on this subject, no doubt, would be read with a great deal of interest, and put some to thinking, who, up to the present time, seem to have as little thought, or capability of thought, as a billy goat, with his horns knocked off, and his tail driven up to his brain.

Very respectfully,

As regards the New Zealand aspect of the case, I am now in correspondence with prominent and well-known citizens of New Zealand, and am trying to extract at first hand the real facts as compared with those that I represented and com-

mented on in the last *GLOBE REVIEW*, and as soon as I have the desired data, will write an article on the question already treated, or secure such an article from some one of the New Zealand men in mind.

It is much easier to write a page of fiction or opinion, even on commercial problems, than it is to procure or write a single paragraph of palpable and reliable fact or truth. But, as the same human nature—so-called Christian—prevails in New Zealand that prevails in New England, and throughout the United States, it is fair to presume, and for especial reasons prevailing in the Australian Islands, that the actual state of commercial and political morality existing there is neither much better nor worse than it is among ourselves.

In my judgment, the whole civilization of the so-called Christian world will have to be torn up by the roots, shaken in the sunlight of God's clear anger and judgment, the tyrants in many lands being tumbled into hell, before there can be any true basis of democracy even discovered or executed. Heaven speed the day.

And when I read and think of such pigmies as Wanamaker and Parkhurst, such bloated fools as Cleveland and Whitney, such self-seeking pettifoggers as D. P. Hill & Co., such gad-about, insignificant, mouthing, so-called orators as Bourke Cochran & Co., as attempting or pretending to reform this world, or any smallest dog-hole or pig-sty in it, I laugh with the demons to see what a grip the devil has upon the so-called Christian civilization of the dawning Twentieth Century.

Mayor Harrison, of Chicago, is going to save the new generations of the earth by improved automobiles patented. Tom Reed, late of Maine, ex-Speaker of Congress, etc., etc., by becoming president, and drawing the lines of bondage tighter on our conquered provinces, but the devil will have his say in all this, and after a little, God Almighty will prevail. Wait a little longer!

Stop Niagara with a three-inch cork; turn the great ocean into dry land at your word; level the Rocky Mountains with your patent drills; clothe the heavenly hosts with your shoddy and rotten garments; whisper to the inhabitants of Mars, and combine to make the solar system run more smoothly; re-adjust the infinite Universe to your modern methods of ma-

chinery; but do not attempt to cheat the devil by the subtle use of his own methods, and above all, do not presume to hoodwink the Almighty with your corrupt morality, or to reform the world by those falsest of all idols—the ballot-box and obligatory state-supported, state-controlled, universal and infidel education.

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Here is another subject about which modern opinion is much divided. It seems that the pious scholarship of England is about to get up a grand reunion of all the universities of the English speaking nations, to do honor to the memory of the famous King Alfred, of notorious fame, and a certain nameless wax-nose writes as follows to his wax-nose brethren of the "*Sacred Heart Review*," Boston:

"*Editor Review*:—

"I notice in the columns of the *Literary Digest* for Aug. 3 that among the American colleges invited to send delegates to the King Alfred celebration in England next October are the universities of California, Chicago, Columbia, Cornell, Harvard, Johns Hopkins, Michigan, Pennsylvania, Princeton, Virginai, Wisconsin and Yale. Can you, or any of your readers, inform me whether the Catholic University of America, which would represent ably the Church of which King Alfred was an exemplary and devoted son, has been invited to send a delegate?"

ATHELNEY."

This was under date of August 10th. Under date of August 17th, some one of the wax-nose fool editors of the *Sacred Heart Review*, of Boston, got off this bit of wonderful comment:

ALFRED THE GREAT A CATHOLIC.

Of the many manuscripts brought together at the British Museum in connection with the millenary of that great English king, Alfred, none is more interesting than a copy of his "Life," written by his contemporary, Asser, a monk of St. David's. The manuscript is open at the page which tells of the king's devoutness:—

"He also heard daily the Divine Office of the Mass, with certain psalms and prayers, and celebrated the canonical hours by night and day; and in the night . . . he was wont to

frequent the churches for prayer, secretly and without the knowledge of his court."

We have not a doubt, despite plain facts of history such as this, that there will be found some super-serviceable Protestant admirers of Alfred to assert that he was no "Romanist." Anglo-Saxonism and Protestantism are so closely interwoven, nowadays, that it would never do to admit that the "best of the Anglo-Saxons" was a Catholic."

Now, any Anglo-Saxon worth talking about knows that Alfred the Great was a Catholic, but not of the wax-nose fool breed predominant in the *Sacred Heart Review*; and unless I am very much mistaken, there is enough Anglo-Saxonism in the Catholic Church to-day to show such wax-noses as run the *Sacred Heart Review* that they had better be hoeing potatoes than attempting to edit a would-be intelligent newspaper for the readers of the Twentieth Century.

In truth, the wax-nose fool editors of the *Sacred Heart Review* are no better informed, and no more in touch with the solid facts of American Catholic history than they are with Anglo-Saxonism. The entire burden of the Boston wax-noses seems to be an anxiety about the so-called "Catholic University of America," situated at Washington, D. C. We have time and again pointed out the facts concerning the history of Alfred the Great, and we have time and again pointed out the fact that there are a half-dozen Catholic colleges in the United States far more worthy of being called the Catholic Universities of America than the pretentious and empty affair at Washington, but the wax-noses never learn anything. They are born omniscient, and the stamp of eternal ignorance is forever printed on their faces, and in their words. And if they make the point, but ah, you see, ah, there is a difference between a university and a college—well, now!—but I rather guess the distinction has been treated too recently in this magazine to admit of any reply to such folly of the wax-noses.

In truth, here, in *The Dominicana*, of California, under date of August, 1901, comes a brand new boom for a brand new Catholic University in Kansas, and we are already wondering if the "Rector Magnificus" of "Albertus Magnus" Uni-

versity has been invited to expound our Western methods of founding universities and teaching our modern young jackasses how to be smart as was Balaam's of old; but let us have the facts:

"Albertus Magnus University, founded in Wichita, Kansas, in October, 1900, and chartered by the Secretary of State of Kansas, on June 15, 1901, is intended by its founders and directors to illustrate the marvelous possibilities of growth and efficiency which can be realized by a combination of the best results of the experience of all the ages with a perfect adaptation of organization and methods to the needs of the present hour.

"The constitution (or Statuta Magna) of the University is being modeled after those of the most venerable universities of the Old World, the most striking and useful features being selected from each.

"After the Statuta Magna go into effect the head of the whole University will be known as the Rector Magnificus. Among the other general officers will be the pro-Rector, the High Steward, the Registrar, the Proctors and the High Chaplain.

"All the work of the institution will be divided into three grades of schools: University schools, Collegiate schools and Preparatory schools. Among the schools now existing or planned for, of the University and college grades, are the Classical College, the Conservatory of Music, the Art Institute, the Polytechnic Institute, the School of Languages, the School of Philosophy, the School of Sociology, the College of Heraldry, the School of Commerce, the Agricultural College, the School of Oratory and Dramatics, and the School of Natural Science; besides schools of Medicine, Law, Pharmacy, Dentistry, Surgery, etc. Nine of the schools above enumerated already exist in germ, and the Conservatory of Music already ranks with the very best in the United States, under the headship of one of the greatest violinists and musical directors in the world—Dr. Henry Appy, formerly Director of the Academy of Music at Amsterdam, Holland.

"Each of the Collegiate schools will issue its own annual catalogue, and have its own President, Registrar, and other

officers. In each the Baccalaureate degree will be given, as the crown of a four years' college course, centering in the special work of the school in question. For example, the School of Commerce will give the degree of C. B. (Bachelor of Commerce), the Dramatic School those of R. B. (Bachelor of Oratory), and H. B. (Bachelor of Histrionics), and the Art Institute that of A. A. E. B (Bachelor of Fine Arts). The candidate for any of these special degrees must have already taken a general culture degree like that of A. B. or Lit. B., or else, he must, after standing a severe examination on high school work, do a prescribed amount of general culture work during the four years of his course.

"Those persons who take the Baccalaureate degree in any of these schools will thereby become members of the University; and if they desire to do University work they can earn the Licentiate degree by two years of such work, and the degree of Doctor or Master of the particular science or art in question by two years' additional work supplemented by some serious and meritorious original contribution to that science or art.

"It will take twenty-five or fifty millions of dollars to fully carry out these gigantic plans; a first step, already being taken is the raising of a development fund of one hundred thousand dollars by the sale of perpetual scholarships at five hundred dollars each. Each of these scholarships entitles its owner, renter, holder or beneficiary possessing the necessary qualifications, to study any and all desired subjects, and take any and all announced courses in any one of the schools of the University, of whatever grade.

"It is hoped to make this Catholic university one of the most important seats of learning within a few years. Some large endowments for individual schools are already in sight. Such endowments will give the owner the right of having the school endowed by him to bear his name in perpetuity. Those persons who endow free scholarships by the gift of five hundred dollars will have given their names to the scholarship so endowed, which will be allotted by public competitive examination, or in such other manner as the donor may prescribe."

And here is what the artistic, versatile and charitable edi-

tor of the *Dominicana* has to say in regard to this marvelous germination of Western genius, modesty, and push, as fath-ered by the first Rector Magnificus—Mr. Merwin Marie Snell, formerly First Assistant and Secretary to the once famous Lord Rector of the projected Catholic University at Wash-ington, D. C.

“The foregoing communication we have received from Mr. Merwin Marie Snell, President of Albertus Magnus Univer-sity. Doctor Snell is an ardent Thomist and a lover of the great Dominican Bishop and theologian, Blessed Albert, in whose honor he has named the new university. He has planned a truly gigantic enterprise, and we cordially greet him, wishing him a full realization of his generous hopes.”

The editor of the *GLOBE* suggests that when the Rector Magnificus gets his fifty million dollars, he share a little of his wit with the *Sacred Heart Review*, and transfer about ten millions of his dollars to the editor of the *GLOBE*.

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At this writing, September 14, the naval court appointed to investigate the case of Admiral Schley is reputed as having broken up in a row. Rear-Admiral Howison, who got an appointment in said court precisely as Admiral Sampson got his appointment of Admiral in advance of Schley—that is, by the corrupted political pull that ever rules this nation—has been practically kicked out of court by the simple statements of Admiral Schley—showing that he, Howison, being a preju-diced man, had no business there. Thus endeth the first les-son in this service of liars and thieves.

We used to think that the Navy was superior to politics, and that the naval officer was always a gentleman—dreams! dreams! nothing in this land can escape the debasing, blight-ing and damning corruption of the ruling political party—either party. It is in the blood of the nation. Sampson received his appointment in advance of Schley by foul fraud; the medals cast to celebrate the battle of Santiago bore and still bear Sampson's image, by a fraud that would have cre-ated a revolution in any previous civilization of the world.

We have fallen on brutish days. Sampson was twenty

miles away when the battle was fought. Sampson, as now seems clear, tried to entangle Schley with half contradictory dispatches days before said battle, and though he knew it was imminent, went junketing in his flagship, leaving all responsibility with Schley, who simply fought the battle according to his own notions of duty, whipped the enemy, destroyed his ships, and since then has been the most lied-about of any man in the country, while Sampson, the pet of corrupt scoundrels, gets the medals, the honors and the unspeakable contempt of his fellow-men.

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At this writing, September 16th, the nation was still mourning its dead, but thoughtful men were far more concerned about President Roosevelt than about the late President McKinley.

According to my notions, the latter was but a poor, weak representative of all that is false and vitiating in American political life. Yet, in common with my fellow-men I felt a burning indignation toward the misguided dastard who shot him dead. The assassin, the murderer, in any shape is a cowardly, pitiable villain. Perhaps our theory of Government is something to blame for the breed of anarchistic murderers abroad in the land. Perhaps our constant failure, as a Government, to even attempt to live up to the false notions on which the Government was founded, is something to blame for the assassins of our presidents. Perhaps the constant tendency of the Government to play into the hands of a set of oligarchs is something to blame for the unexpected vengeance that surprises us now and then. Perhaps our God-less system of public education is something to blame.

At all events, every now and then, the great shadow of tragic death hangs over all the land, and men wonder what it means. Sorrows do not spring out of the ground, and if the nation is smitten, it must be that in some way the nation deserves it.

McKinley is the third President assassinated within the recollection of my mature years. I was a young Presbyterian minister, settled at Allentown, Pa., when the great Lincoln fell. It seems but yesterday that Garfield, after making a hard fight with death, yielded and passed away. Now it is

McKinley, the champion of our high-tariff system, the easily led victim of ambitious scoundrels, hence the nominal leader of all the wrongs and corruptions that these stood for. Poor McKinley! who had greatness thrust upon him, and veered from good resolves to the weakest submissions till the dastard shot him dead.

Can it be that all these deaths are to be laid only at the doors of the poor deluded murderers? Nay, my friends, look deeper, and you will find causes and causes for repentance and for shame. God is not mocked. We must see the higher picture or sink to deeper hells.

President Roosevelt is a man of sterner stuff. Of well-bred Presbyterian ancestry, he comes from the well-to-do social circles, and for that very reason, unless his ancestry and education amount to nothing, he may be looked to as a man who will favor justice between the rich and the poor. Moreover, his own career, so far—though too much noise has been made about it—is neither ordinary nor despicable. I ridiculed his conduct in connection with the crazy reforms attempted in New York a few years ago, but it is a credit to his good sense that he dropped that folly very soon after he discovered the true inwardness of the business. I have little or no respect for his work in the American War with Spain. I hate the whole business, and despise every man engaged therein. I do not admire his insatiate fancy for rough sportsmanship. He was not long enough Governor of New York to prove the real greatness that I have always believed to be in him, but all these rapid and fuming changes, from the comparative privacy of life to the Presidency of the United States, indicate him as being in some sense a man of destiny, and not of the common herd of mechanics, salesmen, clerks, pettifoggers, and politicians.

In the general notions of military destiny and conquest, of expansion and of empire, Roosevelt is with the party in power; is, in fact, far more typical of all that than McKinley ever was, and I predict for him in that regard a splendid career.

In all probability, he will very soon change the Cabinet and appoint men more in accord with his own personal way of doing things. The Hanna tyranny will cease. President Roosevelt will be master in his own house. The events of

the last few years will have sobered as well as matured his reason, and as he is a much smarter man than any one of the old gang, he will get smarter men about him.

For the rest, we none of us know what is coming, but in view of the past, those of us only who have some faith in the ruling wisdom of Almighty God, can have much ground for peace. It is a mad world, my friends, and before we know it, we may be in the throes of another revolution, or swept into the bloody chasms of world-wide war.

WILLIAM HENRY THORNE.

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SOCIALISM, ANARCHY AND MURDER

ACCORDING to the secular newspapers the Archbishop of New York delivered certain lectures on socialism in the New York Cathedral during the past fall. According to the same papers, said lectures attempted to connect socialism with anarchy and the anarchists, and, by implication, at least, to hold socialists responsible for the crimes of anarchy. That the impression conveyed by the lectures was not wholly Catholic or Christian may be gathered from the fact that a certain Southern priest challenged the Archbishop to open debate on the question of socialism. This challenge was, of course, ignored. Tammany was whipped, and the immaculate reformers under the leadership of Seth Low & Co. have the inside track for the time being.

What is to be expected of Mayor-elect Seth Low, the Rev. Dr. Parkhurst, Bishop Potter & Co., we may consider elsewhere. Here we have to deal with socialism, etc., as it is in the world to-day. Socialism has not to-day and never has had any vital or responsible connection with anarchy or anarchism. Socialism is the name applied to an organized, earnest and humanitarian movement to better the general condition of mankind, mentally, morally, but especially economically, by a supposed more just sharing of the wealth of the world among all classes of the community. But whatever it has attempted or whatever it may attempt in these days, it attempts to accomplish by law; by a reformation of existing laws, and by purely orderly and lawful methods.

Jesus of Nazareth was the greatest socialist of all the ages. The Sermon on the Mount has been the text and watch-word of the socialists of all time. They have never been anarchists, and any archbishop worthy of the name ought to know this. The Christians of the early Apostolic church were socialists. They did not need the dreams of Mr. Bellamy or of Henry George to make them understand that they were a band of brothers, bound to share with and help each other. They had and held all their goods and all their earnings in common; they came and laid their wealth or their pittance at the Apostles' feet, and no man called his goods his own, and no man was in want, or in poverty, or suffered from the need of anything.

This was the first socialistic movement known among men. I am not commending it. For some reason or other it failed. The Apostle Paul gives us a hint as to why it failed. There were loafers, hayseeds, tramps, and good-for-nothings in those countries, as there are in our days. Some of these middle-of-the-roaders wanted to eat, and enjoy themselves, without working, and the apostle very aptly said that those who would not work should not eat; and this, as I take it, was the root of the break-up of the earliest socialistic movement of the church and of humanity.

The old trouble still holds and has broken up nearly every socialistic movement that has ever been attempted from the earliest days till now. In the third century of the Christian era we hear nothing of this communism except as it had begun to concentrate itself—the principle abiding forever—in the incipient orders of the church, which have grown through Augustinians, Dominicans, Franciscans, Redemptorists, Jesuits, the Clerics of St. Viateur, Paulists, etc., etc., to our own days. But all these orders are at heart socialist—that is, Christian socialists, limited—reasserting the Sermon on the Mount, and a general communism as regards themselves; but not for the world at large, I thank you.

The church of the Middle Ages attempted to apply this principle to the world at large by looking after the poor about them in the spirit of charity. But as the Reformation came, and printing, and the newspaper, and science and commercial civilization, so-called—it was found literally, according to Jesus, that the poor ye have always with you; hence, some of the noblest minds

and hearts of the last three hundred years have given their energies to discover some way of applying the principles of the Sermon on the Mount to modern civilized society, so-called.

As wealth has concentrated in the hands of a few in modern nations, and as poverty and want have become more and more pronounced, men of humanitarian feelings have perplexed their brains more and more to discover a law of justice and to enact by law a condition of things whereby the earnings and savings of the world should be more evenly divided and distributed. The general outcome of all this is called socialism. It takes one form in one country and another in another country; but the problem is the same, and the general spirit of the effort to solve it is the same. The socialism of the various brotherhoods of the church goes on, but it does not materially affect or help the great palpitative, complex world.

In modern life the Quakers have come nearest to solving this problem—but among themselves; and they have ceased as a body to have any influential effect upon the world at large. They were never socialists in the sense that the earliest Christians were socialists, but they managed their individual earnings and savings and contributions for the poor and less thrifty among them, so that these latter were never beggars or paupers; still Quakerism, like incipient Christianity, was too good to live, and from the time of the American Revolution, when manhood, and honor, and principle went by the board, it has been dying, a slow but excellent death.

The various orders of nuns in the Roman Catholic Church, like the various orders of the priesthood, are socialists—that is, among themselves. But say the socialists of a broader gauge: Is not the Almighty the Father of us all? Are we not all brothers? Why cannot this principle be applied to all men?

It is a well known fact that John Ruskin spent and wasted a large portion of his inherited fortune in trying to establish certain socialistic communities in the United States, and would any archbishop attempt to connect his name with anarchists? I would to God that our Cardinals and Archbishops were half as generous with their accumulated gains.

The Shakers, the old and time-honored Brook-farmists, are other instances of the attempt of modern men to work the Sermon on the Mount into the practical affairs of modern life.

They have all failed and for very much the same reason that the movement of communism failed among the early Christians, viz.: that the wrong men in their humility got at the wrong work and the good-for-nothings wanted to preach new gospels and loaf the dreamy hours away. Still the old effort keeps up to better the condition of the masses and share among them the hoarded wealth of the world.

The most successful socialistic or communistic societies that have come under my notice in modern times are those of the German-Russians of South Dakota; settled along the Jim River Valley at various distances from Yankton to Mitchell. There are a number of these communities. They are Christian, and Protestant in origin and compact. They emigrated to this country to escape the military exactions alike of Germany and Russia. They are Quakers as to their antagonism to war and their devotion to peace. In a word, they are followers of Christ, and of his Sermon on the Mount as they understand it. They are agriculturists; farmers, sheep-farmers, herdsmen, or grain farmers. They own, that is, each community owns, vast tracts of land which they cultivate as farming land or grazing land. They live in large dwellings, and have all their goods in common.

The married relation is held as sacred and inviolable. Every man has his separate quarters, and married or single, he and his have all their wants and needs supplied. Whatever gains may be made by the community each year are held as the common property of all. If a man resolves to leave the community and go out into the world on his own account his share of the savings is adjusted and given to him. There is no cheating, no duplicity, no rascality. They are quiet, orderly, sober, temperate, hard-working, religious communities of men and women. The women that have leisure from their domestic affairs work in the fields like the men, or as they are able. Education, secular and religious, is attended to inside the community.

I have visited these communities, have talked and eaten with their leaders, and it is my conviction that these German Russians of South Dakota—alike in their communities and in their individual capacities as farmers—are among the best elements of the great Northwest of our time. But they are just as much separate and apart from the great world of the Northwest as

the Jesuits of the City of New York are separate and apart from the great world of Wall Street, of Yellow Journalism, and the fashionable promenade of hell that surges up and down Broadway every day in the year.

These are only a few glances at some of the phases of socialism that have arisen in this world in protest against the grasping selfishness of the Rothschilds, the Pierpont Morgans, the Rockefellers, etc., etc., who carry the wealth of the world in their vest pockets and snap their fingers at kings and at the Almighty God. The Archbishop that has no more sense and no more Christianity than to connect these people and the principle they represent, with anarchists, or with any form or phase of crime had better abdicate and go back to the first benches of childhood and learn the first lessons of life over again.

The fathers of the American Revolution were socialists under the guise of revolutionists. They believed, or professed to believe in the betterment of the masses and in clipping the tyranny of kings, but by law. The French Revolutionists were of the same stuff, and finally succeeded. Thomas Jefferson, Benjamin Franklin, John Hancock and Thomas Paine were the brothers and allies of Robespierre, Danton and Mirabeau. These men were the founders of modern society. The United States and the modern French Republic are the outgrowth of the socialistic instinct.

I am not defending any one or all of these excrescences of human generosity or selfishness—as the case may be.

All the attempts at socialism or communism in a small way—that is, at justice and an equal sharing of the fruits and profits of the world, except in religious communities, have failed. The great attempts as in the American and French Revolutions have yielded to the old selfishness of individuals and these two Republics are the most offensive, demoralizing and grovelling realizations of the domination of oligarchy that the world has ever known. I am not abusing these republics. I look upon the fact of their existence, as they exist to-day, not only as a rule of the devil, but as a palpable conclusion that socialism or Communism is a thing impossible in this world as it stands and as it is likely to stand till the crack of doom.

At the same time, I respect and honor the sincere motives of the men and women engaged in these movements for the bet-

terment of the race, and I denounce any Churchman, Archbishop, or what not, who attempts, by any process of reasoning, to connect such men with the criminals of the world.

In our day the efforts of socialists are not generally directed to revolutionary methods such as characterized the villany of our ancestors, and therefore all the more reason why they should be treated with consideration and respect.

Socialism, however, is not always synonymous with communism, and does not always aim at establishing out and out communism, but simply at bettering the average condition of the masses or of special types of the masses of the people without disturbing existing conditions of society. Low-priced hotels and homes for men and women are socialistic in their tendencies and aims. In our day there is a tendency to realize a better average condition of the masses by restricting the powers of the great corporations of the commercial world, and by transferring the ownership and direction of railroads, of great agricultural and manufacturing interests, street car companies, the lighting and heating interests, now all directed by private corporations, to public or national and State ownership.

It is claimed that socialism in this sense has made greater strides in the British Colonies of Australia and New Zealand than in England, France, Germany or the United States. But whether or not the conditions said to exist there and which are claimed as of immense advantage to the laboring man, are permanent and will outlast the essential conditions of new countries, is a serious and doubtful problem. At present, the reports of those conditions are very rose-colored, but perhaps not wholly reliable.

There is in our country a steadily growing tendency on the part of socialists to urge, by every available means, the interference of the national Government and of State Governments with the rights and usages of corporations that used to be held inviolable. But corporations, too, are well awake to this interference, and doubtless will find means of checking it in their own time—both sides can appeal to the Government, and unless all precedents fail, the fellow with the longer and fuller purse will win.

Over against the concentration of wealth in great corporations, giving said bodies the power of grading work and wages—

precisely as the masters of men have done in all ages—the laboring man, inspired by the leaders of socialism, has organized trades-unions and fathered the method of strikes to bring corporations to terms.

As a rule, this method of socialism has resulted disastrously to the laboring man, has lost him countless millions of money, and has intensified the opposition said to exist between labor and capital. In view of this state of things socialism has urged obligatory arbitration, a very doubtful panacea except in cases where there is little to arbitrate.

The socialistic instinct always on the side of labor, and too often not sufficiently sympathetic with the primary and superior claims of capital and the brain power that wields it, has urged and in various places has succeeded in having tried a system of profit-sharing between employer and employee. And this, again, is said to work very well in certain cases where the employer and employees are wise, temperate and just men; that is, it works well among people who have no need of it—for where the employer is a just man desiring to do unto others as he would that others should do unto him—and there is no better definition of justice—in all such cases there has never been any need of obligatory arbitration, or of any profit-sharing system, for the heart of the employer being right, all things have gone well.

Here we are touching the marrow of the question.

Socialists as a rule think that by careful legislation they can bind capital and capitalists to do justice, and perhaps to love mercy and to walk humbly before their God. To my mind, all such attempted legislation is a shallow, a hollow, and a silly dream.

Christian socialism and communism on a large scale, that is, taking in the whole community or any one nation, has always failed for reasons previously intimated, and I believe that it always will fail for the same reason. Christian socialism limited, that is, as it exists in the various male and female orders of the Catholic Church, a wheel within a wheel, every community or order owning and yielding not only absolute obedience to a superior of the order, but he or she and their orders owning complete obedience to the Holy See—is the only form of socialism or of communism that has ever proven a success in Christendom, and these orders are viewed with jealousy and

hatred, not only by the representatives of national governments—as has been seen in the history of Germany, of England and of France—even to the present hour, but singularly enough, the secular priesthood, as a rule, bears them no very good will.

In such cases the men and the women in their separate bodies are not only supposed to be exceptionally pious, but all have the same object in view, and that the holiest object and motive that can possess the human soul.

But socialism on the larger scale and communism in a community where the interests and tastes and ambitions and operations of men and women are all mixed and yet so diverse and individual as they always have been and always will be, is, to my mind, a dream of foolish men and women whose hearts may be right but whose heads are not adequate to the subject they have taken in hand.

Besides, I hold that you cannot legislate righteousness or charity into men and women; that the laws of man can never take the place of the grace of God, or act as a substitute therefor; consequently, that the only true civilization is that which is evolved voluntarily in the minds and hearts of individual men and women, and that it is only when true and righteous men and women are in the majority that you can have anything like justice and righteousness in the community or the nation.

A slow process, you say. Yes, I answer, and add the old saying, "The mills of the gods grind slowly, but they grind exceeding fine." I have no faith or confidence in any socialistic tendency that would transfer to State and national ownership and direction the great corporations of the world.

Experience teaches me that the affairs of the greatest corporations in this land are managed far better than the affairs of the national or State governments are managed, and I hold that to transfer an interest from a good and efficient management to weak and inefficient, and, as a rule, dishonest management, is the very opposite of wisdom and of all true civilization.

The Chinese Minister to this country gave us all a surprise not many months ago by assuring us that the system of profit-sharing—which, I think, the Anglo-Saxon and the Anglo-American; in fact, all the European races are far from accepting—had been an accomplished fact and a working actuality in China, I think he said, for thousands of years.

I agree with the aims of socialism, but I believe that only through the victory of truth and righteousness as proclaimed in the Gospel of Christ and made practical by His church will any lasting peace or triumph be attained.

But while I do not agree with, or believe in the methods of socialism, I wish to make it very plain that neither they nor their methods are criminal or to be associated with the criminal classes; in fact, they are the very antithesis of anarchy and all the thoughts, plans, principles and actions of anarchy, and anarchists.

The term anarchy defines itself. Just as monarchy indicates a government by one man, anarchy indicates no government by any man—a *Laissez faire*, a go-as-you-please and do-as-you-please. This is in theory; but in practice anarchists go farther than this and deeper, not only into the contradiction of all government, but they assume it as their right, and in some sense, their duty, to put to death any chief, President, King or Emperor, or any distinguished representative of any form of government that has usually existed among men, or that exists to-day. It is the logical outcome, and the last ditch of all rebellion. An anarchist is the logical product of the doctrines of the American and French Revolutions, but as a rule, successful rebellion leading to revolution and independence finds the need of a government very similar to the authority it has overthrown, and so escapes many of the murderous results of deliberate anarchy, though in the first mad panics of the rebellions and revolutions of freedom murder is practiced on the wholesale, and its tracks are deep trenches of the nameless dead.

Anarchists, raw and simple, however, have seldom or never acted in such masses as to produce revolution or to establish a new form of government. In fact, their name, and their habits and desires are all opposed to any form of government, and in the nature of things they can hardly aim at, or be successful in establishing any new form of government of any kind.

Their primal concepts and teachings are a strange mixture of truth and falsehood, but their radical and deadly error is in their reasoning; in their so-called principles.

All human governments are imperfect. Many phases of human government have usually been damnable, exceedingly un-

just, tyrannous, oppressive, contradictory, favorable to the rich and oppressive to the poor; but every form of human government is a concrete expression of the best that could be obtained by any people at the time of its formation. They have fought and struggled and finally settled down to such government as you find in existence to-day. It is not only the best attainable at the hour, but its authority carries with it a divine sanction and a divine authority, that is, as far as man has ever been able to get at any comprehension of *divine* authority at all.

He that resisteth the established power resisteth God himself. Not only the Hebrew Prophets and all religious teachers have agreed on this point, but the easy-going Philosophers have seen that the stability of human government depended upon its inviolability and the sacred respect men held for it. Anarchists not only do not respect any form of government, but they plot to destroy it.

All religious teachers and all philosophers of any note have not only held to the sacredness of established governments, but they have held to this other and kindred principle that personal vengeance is unsafe and usually a crime. The Scriptures are very clear on this point: Beloved avenge not yourselves, but give place unto wrath. "Vengeance is mine. I will repay, saith the Lord."

It is not that vengeance in the broad sense—which is synonymous with the execution of justice—is wrong; it is that this faculty, right or privilege is by the economy of Omniscience withheld from the individual and reserved by God to Himself or delegated to the executive power of whatever form of government a man may live under.

Anarchists reverse all this, and say, in a word, the Government of the United States, or of France, or of Italy is corrupt. So far, they are right, and seventy-five per cent. of the inhabitants are with them; but anarchists add, as the Government is corrupt, we do not want any government, and we will remove the President, or King, as the case may be.

While denying all government, anarchists resolve that each of themselves has greater rights than the Almighty; has, in fact, the sole right of all government in his own hands; has the right to take a man unawares and send his soul unannealed into Eternity, without chance of trial, without opportunity for defence.

The anarchist ignores all law, and assumes the right of personal vengeance for any errors that any government may have committed. It is the concentration of falsehood, of false philosophy, the abnegation of all law, of all good sense, of all good judgment; it makes justice impossible. The world is a bedlam enough as it is, but anarchists would make it a perpetual and universal shambles of blood.

In Russia the Nihilists, with Prince Krapotkin as leader, have closely resembled the anarchists of other nations of Europe. Tolstoi is a sort of crazy cross between anarchist and socialist, though usually claimed as a socialist pure and simple. We all know how severely these people have been handled in Russia, and when one clearly understands the infamy of their principles, so-called, one has little sympathy to waste on the breed. No government is their negation; and murder is the only force known to them. It is a pity that Niagara could not be lawfully turned on the whole fraternity and every mother's son of them drowned in the sea; but slowly, slowly grind the mills of the gods, and justice and law are as yet only very imperfectly understood and practiced by the best of our civilization.

Of course the anarchist argues that his single-handed rebellion against existing government is as legitimate as the rebellion of a thousand, or of ten thousand individuals combined; and many people might find it a little difficult to answer this argument—we have answered it in advance, but only by assuming the divine origin and the divine authority for the existing government. But if it has divine authority, are not ten thousand rebels against it as guilty as any one rebel?

In truth, I hold that without this acknowledgment of the divine source of existing government we have little solid ground on which to down the anarchist or to hang him; but if the Powers that be are ordained of God, what shall be said of Washington and Robespierre?

In brief, anarchy is lawlessness, and a taking of all the powers and rights of law into one's own hands. The pride of it, is as infamous as its murder. It is the wrong in principle and in thought that produces the physical wrongs and crimes of the world, and there is but one way to right this wrong, viz.: that men walk with Jesus and learn of Him. All other ways fail

and result in murder, wholesale or retail, and these are about the same.

Let us make the third part of our article brief as may be.

Within the last twelve months there have occurred in the United States something over one hundred lynchings, about two each week; not merely murders by the ordinary methods of shooting and hanging, but many of these lynchings were burnings at the stake, a form of brutal murder that was supposed to have gone out with the barbarism of religious persecution.

In these same United States during the past generation three Presidents of the United States have been murdered. There is no end to ordinary murders and suicides. Our civilization, whatever may be the case in Russia, Turkey or China, is plainly steeped in criminal intent and in actual, lawless crime.

J. Wilkes Booth was a respectable American, no wild-eyed untaught foreigner, but he shot the greatest man this country has produced; shot him according to the actor's own method in a dramatic way—but J. W. Booth was at heart as full and foully an anarchist as was the murderer of McKinley. Guiteau was an American and supposed to be a gentleman of quiet habits and inoffensive ways till the wrong spirit got hold of him and he undertook to remove Garfield because he, Guiteau, thought the President a bad man.

These three murderers of our Presidents are no worse than other murderers. They are not as bad, as criminal or as cowardly as those chivalrous gentlemen, largely of the South, who drag negroes by the neck to a stake, rope them to said stake and then burn them alive. And all this simply because said colored men in moments of animal passion have committed a crime as common to white men as the noses on their faces.

Four years ago I said in this magazine that within a quarter of a century the South would have either to re-enslave, deport or kill the great bulk of its negro population. I still hold this view, but I do not believe in burning them alive.

Every man, whatever his position in life, who acts regardless of the laws of the land in which he lives, is an anarchist at heart. Every man, priest, preacher or what not, who encourages lawless action in others is an aider and abettor of anarchy and is also an anarchist at heart; every wilful murderer is an anarchist; and, when a band of men rush upon a helpless man and drag

him to a stake and burn him to death, said band or bands of men are infamous cowards and murderous anarchists at the same time. The murderer of McKinley, though born and educated in this country, has been over and over again dubbed a foreigner by thousands of other native Americans who would pursue the same course toward any man conceived to be their enemy.

It is this spirit of lawlessness, which begins in the nursery of Americanism and so often ends in self-slaughter or the murder of others, that this nation needs to guard against, and to quit blaming their lack of reverence for authority upon the foreigner.

Infidel socialism is apt to drift into anarchy, because the infidel socialist has no true basis for the authority of his laws; but Christian Socialism is as old as Christianity. Pope Leo XIII.'s encyclical on Christian Democracy is largely a glittering generality and avers no working hypothesis. Perhaps such working hypothesis is impossible and therefore the Pope's declaration may be the best we can expect on this subject. I think the Sermon on the Mount is far preferable; and that we cannot do better than leave the seething masses of modern nations to fight and argue out the problem on their own notions of freedom and commercialism, the priest and preacher constantly holding men up to the light of the primal and eternal gospel of God in Christ Jesus.

On the other hand, the Yankee who condemns the Southerner for lynching should put himself in the Southerner's place and wonder what he would do under the conditions that aggravate and perplex the white people of the South. And if the Yankee wants help in reaching a conclusion on this point, let him recall the days when he was burning poor inoffensive women at the stake for committing no crime at all.

We all live in glass houses and had better not throw stones. Every anarchist is a murderer at heart and the actual murderer is simply an anarchist with the courage of his convictions.

WILLIAM HENRY THORNE.

INHABITANTS AND PROSPECTS IN CUBA

SINCE it is an established fact that an election for President of Cuba will take place, a few words about its heterogeneous population may be of interest. According to the census of 1899 Cuba had a population of 1,067,854 whites and 505,443 blacks. Therefore the proportion is 68 per cent. of the Caucasian and 32 of the African races. The proportion is not alike in all the provinces. In Habana, for instance, 26 per cent. is colored; in Puerto Principe, 20 per cent; in Pinar del Rio, 27; in Santa Clara, 30 per cent; in Matanzas, 40 per cent; and in Santiago de Cuba, 45 per cent., as the colored race abounds in that province, and has more control in politics than in any other part of the Island of Cuba. Unlike Jamaica, Cuba has always had a larger population of white people than colored. In spite of the past wars, her population has increased, since in 1867 she had only a million and twenty-three inhabitants, whereas now she has forty-four thousand more.

There are 172,535 foreigners, of which 6,444 are American citizens, 14,614 Chinamen, 129,240 Spaniards and 4,788 natives of other countries. These 129,240 Spaniards are mostly men who remain in Cuba, silently watching the course of events. The Chinese never take any part in public affairs, and they are an alien race, who care nothing for the interests of Cuba. As for the 6,444 American citizens, they cling to their American citizenship, casting an anchor to windward in case of future trouble.

Dividing the population, counting whites, blacks, half-breeds and Mongolians, and studying the nationality of the whites, natives and foreigners, it is easily seen how heterogeneous the population is at this critical epoch in the history of Cuba, when she desires to form an independent republic. This fact also accounts for the diversity of political parties. Conservative Spaniards, who have capital to invest, are awaiting the result of the next few months, and if Cuba establishes an independent republic they will withdraw their capital and return to Spain. The Spanish inhabitants prefer American control rather than Cuban rule, as the antagonism has not yet died out between the quondam foes. America has acted as umpire, and although many disgruntled Cubans pick flaws in American intervention and the

past administration, wiseacres agree that it was the only solution of the problem.

So far, the popular choice for president is Estrada Palma, a man of calm, dispassionate judgment, who will make a good ruler over his excitable, hot-headed countrymen. The economic question is now and will continue to be the bugbear of politics. Cuba's market is the United States and her prosperity depends on the commercial relations with our government. The ways and means must be considered for her government in the future. The Island is rich in natural resources, which only want to be cultivated in order to reap a rich harvest. Capital is required, and after her status is fixed will be forthcoming.

There is a movement to endorse General Maso for President and Salvador Cisneros for Vice-President on the ticket gotten up by the laboring classes, said to be signed by 18,000 men. Maso will be the candidate on one ticket for the Presidency and Palma on another.

New York.

MARY E. SPRINGER.

MODERN EDUCATIONAL METHODS

THE youth and childhood of the day seem in danger of being crammed with more knowledge than they are likely to assimilate. The modern educational curriculum is something formidable in its variety and complexity; and one is led to wonder how the pupils are to find time for play, sleep or other recreation, with such a mountain of intellectual effort set before them to compass. From the meager extreme of the days of the "three R's" progress has carried us to the other extreme and the scheme of instruction seems to aim at nothing less ambitious than the transmutation of our little boys and girls, our youths and "misses," into all-around savants, philosophers and literati—surpassing the gray-bearded sages of old—long before they have reached adult years.

Nothing is more interesting than the bright inquiring mind of childhood; no pleasure surpassing that found in answering its eager questions and listening to the expression of its evolving ideas; of sharing with it, so far as the disparity of age and de-

velopment will allow, one's own intellectual pleasures. Fain would the instructor—whose own mind is well stored with wealth of scientific, historic and kindred facts and the ideals thence formed—whose social side is also strongly active and who finds in the freshness and unsophisticated tenderness of childhood a special fascination—fain would such a one devote almost all his waking moments to imparting to the receptive mind of the latter all it could possibly receive from his inner well-spring of delight. On the other hand, it is, to such a one, most depressing to observe the effects following a course of attempted educational veneering, which has consisted mainly in imposing upon the memory of the pupil a huge mass of formulæ; of definitions (which fail to define); of rules couched in terms which, though clear enough to the mind of the ripe scholar, are meaningless jargon to that, but yet partially developed, of the school-boy or girl; and, failing as they do to convey to the latter any meaning, are disliked and only learned in a perfunctory way and thrown off as soon as the recitation hour is ended. How pleasant it is to listen to the spontaneous expression of youthful ideas; but how distractingly painful to witness the young subject of the schoolman's methods struggling with a tangled mass of verbiage which conveys to his apprehension not the scintilla of an idea and which he so mangles and misplaces in his efforts to reproduce from memory the language of the book, that it has ceased longer to mean anything to anybody. The present scheme of education, so far as the writer has been able to judge from observed results, is not one of universal applicability. Here and there may be found, perhaps, a boy or girl of precociously scholastic temperament—one who likes grammar (oh, *rara avis!*) to whom all these formulæ are intelligible; but to the average child they are not, and the time spent in committing them to memory is simply wasted.

The theoretical study of grammar, with any degree of thoroughness, is profitable only to what may be termed the skilled or expert student, with a *penchant* in its direction at that. School children should not have it imposed upon them: it is, always has been, and, it seems likely, always will be the *bête noire* of every successive generation of them. They learn its rules, its declensions, conjugations, etc., only to forget them again as soon as school days are over. That children should be taught

the correct use of language is, of course, a desideratum not to be neglected; but this were best done by a more practical way of presenting the subject. Errors of speech should be corrected, as they occur among pupils, by the preceptor, the latter being, of course, watchful for the same, and never allowing them to pass unheeded; and the pupils thereby trained to be their own or one another's grammatical critics. Models of correct speech, verbal or written, should be set before the latter, and *so far as the teacher feels able to present these intelligibly* to the pupils, formal rules and grammatical reasons governing the choice of expressions might very profitably be impressed upon their minds. But nothing should be told them, nor should they be required to memorize anything that they did not understand.

The formal study of English literature seems to the writer another requirement which can be of profit to but few—those exceptionally endowed intellectually—of our younger pupils. That the tastes of all, so far as practicable, should be in this direction developed, cultured and rightly guided, is readily conceded; but it were better done in a manner as free as possible from set rules, and to be at all effective by a method in which the individual characteristics of each child should be duly considered. Nothing would seem better calculated to awaken only distaste for, to thoroughly kill all living interest in the classics and literary masterpieces of the world's leading minds, than to make them the bases of a dull, daily routine of dry, perfunctory exercise. Better put the book in the pupils' hands, when old enough to appreciate it, and leave each to read it in his or her own way, with the reader's choice as to time and amount, with some little suggestion or recommendation or help from older heads, such as the individual case might naturally seem to call for. By this plan—if plan it can be designated—our young students would be likely to desire far more both of present enjoyment and future profit or benefit for all time from a classic; whereas its introduction to their acquaintance as a lifeless subject for mental dissection can hardly fail to spoil it for them from the start by odious associations.

The query may also be well put, if the production of juvenile literature—even of the better class—has not been in these later days carried to excess, with a resultant deleterious rather than a beneficial effect upon the minds of those sought to be benefited.

The writer has, through his observations among and contact with children, derived the conclusion that those of this generation are less unsophisticated, are found to exhibit far less of keenness or freshness of interest in the knowledge one may seek to present to them, than was the case with those of over twenty years ago. They seem now to "know it all," and regard the facts of nature, etc., as matters of course, not especially appealing to anything in their mental make-up. The children known to the writer in his own childhood and youth were fond of hearing stories told them, but he now meets with hardly one who does not seem to feel above such a simple pastime. They are evidently surfeited with instructive juvenile magazines and are conscious more of their importance as little "wiseacres" than of the natural thirst for knowledge proper to those but lately introduced o'er the threshold of a world of wonders.

FREDERICK W. CHAPMAN.

Fairhope, Alabama.

THE CANTERBURY TALES

CHAUCER has the great merit of being immediately interesting; and he certainly is, what it has been said it is the first business of a poet to be, that is, delightful. He is attractive as Burns is, to every man with a heart and tenderness of feeling. There is a something beyond this in the greatest minds, the greatest poets; of course the comfortable-minded Chaucer does not interest the souls of men as does the author of *Hamlet*.

But couple his name with Burns, of whom even the serious Wordsworth wrote:

"Deep in the general heart of men
his power survives."

We shall name them together again later on, as satirists, and as reminding us how to treat such chiefls takin' notes. And we may also say to those who have not read the older poet that his language is less difficult to us than that of the modern exalter of the Northern English dialect.

Though it is the Canterbury Tales which will occupy us here, yet a word may be said of Chaucer's life and position in Eng-

lish Literature. Perhaps it is always well to be sure of common ground well covered and familiar.

He was born in 1340, or perhaps some ten years earlier. The reigns of Edward III., Richard II., and the first year of Henry IV. are included in his lifetime. He died in 1400. With the best remembered events of Edward III.'s reign, the French Wars, Chaucer's name is connected; he was taken prisoner three years after the battle of Poitiers, and probably released at the peace in Bretigny in 1360. His patron was John of Gaunt. And his best known literary contemporaries in England were Wyclif and Langland, author of *Piers Plowman*.

How much that suggests of the greatness and grandeur of the late mediæval world; the ending of feudal society, the sufferings of the poor, the plagues, the disorders consequent in church and realm; the ignorant brutishness toward religion, the insolent greed of the anti-papal great ones of the world, and the Rome itself of the great schism and all its misery and shame. With public affairs Chaucer was officially connected; and he went as far as Italy on an embassy. There, Dante had died early in the century, and Boccaccio and Petrarca were Chaucer's contemporaries. But if Italy at that time, and France too a little later, are more interesting in the history of the artistic expression of the thoughts and feelings of men than the England of Chaucer's day, still Chaucer himself, taken even with men of other nations, ranks easily as one of the most important writers of the fourteenth century, that mingling of the Middle Ages and the beginning of the Renaissance.

In England Chaucer's position is unique. In a very real sense he is "the father of English poetry." If, therefore, we must guard, as Matthew Arnold warns us, against historical bias in Chaucer's favor; so must we guard against bias, historical or linguistic, in favor of Old English or, as used to be said, Anglo-Saxon poetry, of the five or six hundred years before the Norman conquest. That is written in what is to us practically another language. Let us be honest and unpedantic as to this. And, besides, what is written in that Old English is incomparably less interesting than what is in Chaucer. Since the Conquest there had been the running of but a feeble stream of English poetry.

And so Chaucer begins a great poetic literature. He is, as

Spenser afterwards with reverence said, our "well of English undefiled." And not only does he begin; but until Spenser himself and Shakespeare, until what is known as the "Elizabethan" Period (beginning c. 1580), there were—through the times of the later French war, and the wars of the Roses, and the early Tudors—no poets at all on a level with Chaucer. That, indeed, his immediate successors all acknowledged, looking up to him as "master dear and father reverent,"

"The firste finder of our fair langage,
That made firste to dystylle and rayne
The gold dewe dropys of speche and eloquence
Into our tunge through his excellence."

And after his death one cried:

"The honour of our English tongue is dead."

Nearly a century later Caxton wrote of him that "in all his works he excelleth in mine opinion all other writers in our English. . . . For of him all others have borrowed since and taken, in all their well saying and doing."

When Chaucer wrote, English, after being disused by the masses for three hundred years since the French conquest, was again becoming the language of the governing classes. We find about this time—Edward III.'s reign—pleadings in the law courts in English, not in French; boys at school allowed to translate from Latin into English, and even Parliament sometimes opened with a speech in English, though long afterwards laws were still written in French, as in a form giving more dignity and solemnity.

At this critical time, then, Chaucer wrote; in the new English, stripped of its old elaborate grammar and inflections, and having lately adopted, and still adopting crowds of French words. For it was then the French words came; not immediately after the Norman conquest, when the two peoples lived apart, those speaking French despising the conquered English, and the English mass having no need to use their own speech, except among themselves—such of it indeed as remained; but at any rate that was purely Teutonic. When the English majority absorbed the conquerors, then the English language readily absorbed the

needful French words, as being, too, the language of the people foremost in chivalry, literature and civilization.

And it is not only a change to a new language, with Chaucer as compared with Old English poets. The matter with him is new. The sources of his works are largely the French literature of France and England; but instead of these romances of feudal times—become then half unreal; for “society” was no longer nothing but knights and barons bold, and their belongings—the *Canterbury Tales* are as full of life as Molière’s plays. Here are the people of England in the fourteenth century, how unlike, yet how like to us as we live now.

The pilgrims are riding from Southwark, now part of London, toward Canterbury, to visit the shrine of S. Thomas à Becket in the Cathedral; they form a friendly but often sharp-tongued group; so merry a company had not been seen that year by Harry Baily, the host of the Tabard inn. There Chaucer himself and the other twenty-nine pilgrims met by chance:

“In Southwerk at the Tabard as I lay
Ready to wenden on my pilgrimage
To Caunterbury with ful devout corage,
At night was come into that hostelrye
Wel nyne and twenty in a compaignye,
Of sondry folk, by aventure y-falle
In felowshipe, and pilgrims were they alle,
That toward Caunterbury wolden ryde.”

For years the pilgrimage to S. Thomas’ shrine had been among the most popular, not only from all parts of England, but from other countries. He was the champion and defender of the real rights of men, the leader of the good cause against Cæsar, the sign to men of the power of God in the affairs of the world, the preacher of equality of men in the true democracy, the foe of feudalism, one whose last words declared, “my temporalities from the King, but my spiritual authority from my lord the Pope.”

A witness to the devotion to the people’s saint was the common giving of his name—Thomas Cranmer, Thomas Cromwell, Thomas More.

“Sumunt boni, sumunt mali;
Sorte tamen inæquali,
Vitæ vel interitus.”

The blessed Thomas was executed on the eve of the translation of S. Thomas, "a meet day, and very convenient for me"—July 6, 1536.

That day, in 1538—till then a strict fast by English primates—was ostentatiously kept as a festivity by Thomas Cranmer, who "ate flesh, and did sup in his hall with his family, which was never seen before." His master with the "respect of terror" had ordered that of S. Thomas all "his images and pictures throughout the realm shall be put down and avoided out of all churches and chapels and other places, and his festivals, offices, etc., rased and put out of all service books." Yet in 1520 Henry VIII., as the last of a long line of English royal pilgrims, had, together with his guest the Emperor Charles V., paid devotion at S. Thomas' shrine.

Three chief roads mark still where the bands of pilgrims rode, at their easy "Canterbury" pace. But our age "canters" more rapidly.

One road was that our pilgrims took—eastward along the north of Kent, about a sixty-mile ride, taking them some four days. The second road, also for English pilgrims, led from the west and south along the hills called the Downs, and so through the middle of Kent. The third was used by the pilgrims from the Continent, landing at Dover. This is the one still, it seems, called "the Pilgrim's Road"—"Woodland south of the Pilgrims' Road pays no tithe" is the local legal custom. It passes by quiet homely fields and farms and hop gardens. It is a dawdling lane for idlers, narrow and meandering as a brook. It was suited to its travelers. It was not the way a courier would have galloped, nor the road for merchants on business, nor suited to a great noble with a train. It prefers fords and ferries to bridges. It avoids towns and seeks monasteries. . . . Chosen with a view to safety, to avoid the danger of robbers lying in wait, the Pilgrim's Road never passes through a wood; it keeps the open country."

Along the way are still found the little ampullas or bottles in which the pilgrims carried away water that had been blessed at Canterbury. And in the great church itself there are long stone steps worn by the knees of men and women of like passions with ourselves, 400 or 500 years ago. These men and women we meet with in Chaucer. "We have our forefathers and great-gran-

dames"—Dryden's—"all before us as they were in Chaucer's days; their general characters are still remaining in mankind and even in England, though they are called by other names than those of Monks and Friars and Canons and Lady Abbesses and Nuns: for mankind is ever the same and nothing lost out of nature, though everything is altered." Not that all our pilgrims were ecclesiastical personages; the Knight and the Squire and the Franklin were as hard to match externally amongst us, as the Pardoner or even, it is to be hoped, the Friar.

And yet Chaucer's scene is life itself. To whom of us can we liken these

"Sondry folk by aventure i-falle
In felowschipe?"

Some very earnest, and even too consistently solemn; some hypocritical; some happy, confident, ordinary men; some with sharp eyes for self-advantage; some simple and shy. Are they types to be found together now in an ordinary congregation, or lecture room, or meeting? Or at large gatherings of religious or philanthropic or scientific societies, where people assemble, that they may have their principal business indeed, but that they may also have their favorite speakers—and shall we say for some, their popular preachers?—and their friends, and their amusement. Perhaps the different ways the little ampullas of sacred water were doubtless treated were not unlike how those different classes of pilgrims would treat memorials of their missions and of revivals—some reverentially, as reminding them of good things, of attempts to live better; or others at first carefully, but then carelessly; or others again as quite unmeaning. Might we not all sometimes smile a crooked smile over the contrast between the preacher's awful or sublime words, and some of the male hearers' eager brains thinking of to-morrow's business, or the female hearers thinking of to-day's cooking, or of social rivalry?

"And some were thinkin' on their sins,
And some upon their cloes."

And yet one might gravely reflect on how awful it is; since in so few years preacher and hearers and we all will be gone; in a few years more forgotten—unless we be such pilgrims. Chaucer

will not work long as a preacher of higher wisdom and strength. "After all, man is not a reasoning animal; he is a seeing, feeling, contemplating, acting animal." Our artist just took as he found them, the Knight and the Monk and the Wife of Bath. Sometimes he wondered at these mortals fussing about for their little week. But the answer to his difficulties he leaves to *divines*. How ill-natured by comparison Langland sounds. His vision tells of the fair field full of folk, among other "pilgrims and palmers who went forth on their way to S. James of Compostella and to Saints at Rome with many wise tales," "and had leave to lie all their life after." Shall we with a bishop of London of the time stop and scold and upbraid the travellers, asking them what good will their half-religious, half-pleasure seeking pilgrimages do them when unrepentant? Or shall we murmur about "God's cheerful fallible men and women"?

The twenty-nine were of all classes of life, except the very high and the very low. Among them were the Knight and the Squire, his son, with an attendant yeoman; the Franklin or comfortable landowner—"Epicurus' own son," "it snowed in his house of meat and drink"; a merchant too; and a lawyer; a doctor, "a very perfect practiser,"—singled out as the one "whose study was but little on the Bible"; the Monk, whom Blake calls "Chaucer's proud Huntsman and noble Housekeeper,"

"A manly man, to been an abbot able;
Ful many a deyntee hors hadde he in stable."

For the Benedictine rule of labor and study this "fair prelat" cared nought; "it was old and somdel streit." And our lady prioress with her many "small hounds" would have to choose among them and keep just one if she was in the diocese of Norwich, whose bishop we read of making such an order. She was indeed a lady full pleasant and amiable of port, taking care of her court manners, and

"So charitable and so pitous,
She wolde weepe if that sche sawe a mous
Caught in a trappe, if it were dead or bledde."

The parish priest of the company judges them mercilessly if

indirectly in his sermon-tale. But he is rich in holy thought and work:

“To drawe his folk to heven by fairnesse,
By good ensample, this was his busynesse.”

With him there was his brother, the humble-hearted good Catholic ploughman. And then five bourgeois; and others in the lay and in the clerical world, living by their cruelty or their cunning. And there is Chaucer himself, whom the Host of the Tabard speaks to:

“What man art thou . . .
Thou lokest as thou woldest fynde an hare,
For ever on the ground I se the stare.
Approche ner, and loke merily. . . .
He semeth elvisch by his countenance,
For unto no wight doth he daliaunce.
. . . Now schul we heere
Som deynté thing, me thinketh by his cheere.”

Chaucer thinks it “accordaunt to resoun” to write a prologue to describe the pilgrims. And this prologue is as full of living portraits as a stock exchange, a market, a lumber camp or a free fireside. To quote again Dryden with his touch of literary high talk: “It is sufficient to say, according to the proverb, that ‘here is God’s plenty.’”

The thirty are taken into hand by the Host, the admirable Harry Baily—and such indeed was the historical name of the host of Tabard—soul he was of every social gathering, hearty good fellow, and a superb “boss.”

“A semely man oure hoost he was withalle
For to have been a marschal in an halle;
A large man he was with eyghen stepe,
A fairer burgeys was ther noon in Chepe:
Bold of his speche, and wys, and wel i-taught,
And of manhede him lakede right naught.

Eek thereto he was right a mery man,
 And after soper playen he bygan
 And spak of myrthe amonge other things. . . .
 And of a mirthe I am right now bythought
 To doon you eese, and it schal coste nought.

Ye goon to Caunterbury: God you speede,
 The blisful martir quyte you youre meede!
 And wel I wost, as ye gon by the weye,
 Ye schapen you to talen, and to playe;
 For trewely comfort ne mirthe is noon
 To ryde by the weye domb as a stoon."

All agree to his plan, which will make them happy, he swears it will, "by his father's soul that is dead." And "short and plain" it is that each pilgrim shall on the journey tell a tale, and one on the journey back to London, where a supper at the cost of all the others shall be offered to the teller of the

"Tales of best sentence and most solas."

Two tales from each is probably what is meant; for when coming to the journey's end at Canterbury the Parson's Prologue declares that each who has told one tale has well played his part. Twenty-five tales there are—a half. Or more than a half; for we have the Prologue with the account of all the characters, and also the prologues to the tales, showing their ways and talk as they reflect and quarrel and are grave or gay according to their nature.

In the way they disliked being worried and wearied we can see the merry—that is, the old meaning, happy—company. The Host expresses the easy going temper of the greater part of them, indeed hating quarrelling and brawling. He only once loses his temper when the Pardoner says he is "the most envoliped in synne of any" man there, and that he would come to grief for his much swearing. The peace maker then is the Knight, the "parfyt gentil knight," who makes the two kiss and be friends.

And so for lugubrious stories. When the Prioress had made them all sad by telling the story of Little Hugh of Lincoln mur-

dered by Jews, and yet after death still singing his Christian hymn—O Alma Redemptoris—

“When sayd was this miracle, every man
As sober was, that wonder was to se:
Til that oure Host to jape bigan.

As to the Doctor's tale of Appius and Virginia killed by her own father, to save her from the tyrant judge—at that grievous tale

“Oure Host gan swere as he were wood;
Harrow! quod he, by nayles and by blood!
This was a cursed thef, a fals justice.
As schendful deth as herte can devise
So falle upon his body and his boones:
The devel I bykenne him al at oones. . . .

But trewely, myn owne maister deere,
This was a pitous tale for to heere. . . .

Wel I woot, thou dost myn herte to erme,
I have almost y-caught a cordiacle;
By corpus boones, but yf I have triacle,
Other else a draught of moyst and corny ale,
Other but I hiere anon a mery tale,
Myn herte is broste for pité of that mayde.”

The Knight too, even the serious but fine, healthy and satisfied Knight, joins with the Host, and declares against things being made to end in uncomfortable ways, as the Monk's *tragedies*, that is, stories of those in high prosperity and fallen to misery and wretchedness, such as Lucifer, Adam—whom the Monk says was driven.

“to labour, and to helle, and to meschaunce”

—and Sampson, and Hercules, and Nabugodonosor, and so on, in order, to Julius Cæsar and Cresus.

This al and som that Arcyta most dye,
 For which he sendeth after Emelye,
 And Palamon that was his cosyn deere.
 Then seyde he thus, as ye schul after heere.
 Naught may the woful spirit in myn herte
 Declare o poynt of alle my sorroes smerte
 To you, my lady, that I love most;
 But I byquethe the service of my gost
 To you aboven every creature,
 Syn that my lyf ne may no lenger dure.
 Allas, the woo! allas, the peynes stronge
 That I for you have suffered, and so longe!
 Allas the deth! allas myn Emelye!
 Allas, departyng of our compainye!
 Allas, my hertes queen! allas, my wyf!
 Myn hertes lady, endere of my lyf!

What is this world? What asken men to have?
 Now with his love, now in his colde grave
 Allone withouten eny compainye.
 Farewel, my swete foo! myn Emelye!
 And softe tak me in youre armes tweye,
 For love of God, and herkneth what I seye."

With those beautiful lines—pronounced in Chaucer's mind, with the normal and not the modern English vowel sounds, with final e sounded as in German, with guttural gh and with trilled r—it is interesting to compare the modernization from the hand of the critical Dryden, who risked nothing, he thought, in saying of Chaucer's verse, "I confess it is not harmonious to us." But how lacking in tenderness is the result from Dryden's hands. The charm is gone, more than from some other modernizations, unfortunate as all have been.

Arcite goes on to commend his rival to Emily, since he himself now must die:

"I have heer with my cosyn Palamon
 Had stryf and rancour many a day a-gon,
 For love of you, and for my jelousie."

Yet, for

“ . . . trouthe, honour, and knighthede,
 Wysdom, humblesse, estaat, and hey kyndrede,
 Fredam, and al that longeth to that art . . .
 . . . in this world now ne knowe I non
 So worthy to be loved as Palamon,
 That serveth you, and wol don al his lyf.
 And if that ever ye schul ben a wyf
 Forget not Palamon, the gentil man.”

And there is the exquisite, tender pathos of the Man of Law's story of Custance, the Emperor of Rome's young daughter sent off to marry the Sultan:

“The day is comen of hir departyng,
 I say, the woful day fatal is come,
 That ther may be no lenger taryng,
 But forthwith they been dresen, alle and some;
 Custance, that was with sorroe al overcome,
 Ful pale arist, and dressith hir to wende;
 For wel she seeth ther is non other end.

Allas! what wonder is it though she wepte,
 That shal be sent to strange nacioun
 Fro frendes, that so tendrely hir kepte,
 And to be bounden under subjeccioun
 Of oon, she knoweth not his condicioun.
 Housbondes ben all goode, and han ben yore,
 That knowen wyves, I dar say you no more.

Fader, she sayde, thy wrecched childe Custance,
 Thy yonge doughter, fostred up so softe,
 And ye, my mooder, my soverayn plesance
 Over alle thing, out taken Crist on lofte,
 Custance, your child, hir recomandeth ofte
 Unto your grace, for I shal to Surreye,
 Ne shal I never seen yow more with ye.

Allas! unto the Barbre nacioun
 I moste gon, syn that it is your wille,
 But Crist, that starf for our savachioun,
 So yeve me grace, his hestes to fulfille,
 I, wrecche womman, no fors though I spille.
 Womman are born to thraldom and penance,
 And to ben under mannes governance."

After she is married, the old Sultanesse—"roote of iniquitee"—who hates the Christian wife, murders the Sultan, and has Custance accused of the murder, and cast adrift in an open boat on the sea.

"O my Custance, ful of benignytee,
 O emperoures yonge doughter dere,
 He that is lord of fortune be thy stere!

She blessith hir, and with ful pitous voys
 Unto the croys of Crist thus seyde she.
 'O cleere, o welful auter, holy croys,
 Reed of thy lambes blood ful of pitee,
 That wessh the world fro the olde iniquitee,
 Me fro the feend and fro his clawes kepe
 That day that I shal drenchen in the depe."

She escapes this danger; but gross cruelty and falseness send her adrift once more, with her infant son:

"Hir litel child lay wepyng in hir arm,
 And knelyng, pitously to him sche sayde:
 'Pees, litle sone, I wol do the noon harm.'
 With that hir kerchef of hir hed sche brayde,
 And over his litel yghen sche it layde,
 And in hir arm sche lullith it wel faste,
 And unto heven hir eyghen up sche caste.

'Moder,' quod sche, 'and mayde bright, Marie,
 Soth is, that thugh wommanes eggement
 Mankynde was lorn and dampned ay to dye,
 For which thy child was on a cros to-rent;

Thyn blisful eyghen sawh al this torment;
 Then nys ther noon comparisoun bitwene
 Thy wo, and any woo man may susteyne.

‘Thow saugh thy child i-slawe byfor thyn yen,
 And yit now lyveth my litel child, parfay;
 Now, lady bright, to whom alle wofulle cryen,
 Thou glory of wommanhod, thou faire May,
 Thou heven of refute, brighte sterre of day,
 Rewe on my child, that of thyn gentilnesse
 Rewest on every synful in distresse.’”

Desdemona surely prayed so; even her strong sister in sorrow, Cordelia; but their creator’s heart feared to beat loud, with the new unkindly law in the land. Chaucer spoke out, before a missionary from the church of his land would tell a child near Cus-tance’s place of exile—as was told lately to an Egyptian boy—that you must not love the mother of the child Jesus.

If Chaucer has the gentle Desdemona, and husband tyrants, he has also that Emilia of Emilius, who never met her match. Would that Iago had been the fifth husband of the good Wyf of Bath,

—Bold was hire face, and fair, and reed of hewe—

and not Young Jankyn. Iago never gave in. Not even the torturers, we think, drew a word from his pledged dumbness. And this wife we would give him acted out with powerful persistency, by word, and by blow, her doctrines of what women in this world love best:

“Womman desiren to han soveraynté
 As wel over hir housbond as over hir love,
 And for to be in maystry him above.”

She certainly has studied herself anyway, and frankly says what she feels and thinks.

How easily the church-going habit fits round her—and she must have the high places too:

"In al the parisshe wyf ne was there noon
 That to the offryng byfore hire schulde goon,
 And if ther dide, certeyn so wroth was sche,
 That sche was out of alle charité."

And how full and free lives the gross woman, the gossip, the tale bearer beneath. There is in her a far stronger nature, a stronger intelligence than in the chief unmarried woman of the company, that very pink of politeness, the lady prioress, head of a religious house, but fitting herself to be a sort of head governess to high-born girls to teach deportment and such like. But they both astonish; they are for us so lifelike. And in the days between us and them, did not Shakespeare observe from nature his Wife of Bath in the Nurse in *Romeo and Juliet* or in his above recalled Emilia; and did not much of the prioress live afterwards in *Les Femmes Savantes* so fearfully shocked by impropriety in speech?

But Chaucer's women include others better than those. Some we have heard speak. And here is the young daughter of Virginius; of fourteen years, Juliet in age, and like her excellent in beauty:

"Discret she was in answeyng alway,
 Though sche were wis as Pallas, dar I sayn.
 Hir facound [eloquence] eek ful wommanly and playn;
 Noon countrefeted termes hadde sche
 To seeme wys; but after hir degré
 Sche spak, and alle hire wordes more and lesse.
 Sounyng in [*heading towards*] vertu and in gentillesse.
 Schamefast sche was in maydenes schamfastnesse,
 Constant in hert, and ever in besynesse,
 To dryve hir out of ydelle slogardye."

On the other hand, there is another shameless Alisoun—like Alisoun of Bath—told of by the Miller. But to him, when the "slender colerik" Reeve said, "stynt thi clappe;

"It is a synne, and eek a gret foyle
 To apeyne any man, or him defame,
 And eek to brynge wyves in ylle name."

then even the other, the "stout carl" answers :

"Ther been ful goode wyves many oon,
And ever a thousand good agayns oon badde."

And he adds that if the Reeve were not mad in a rage, he would acknowledge that.

So, when the merchant of the company rails, it is because though only two months married, he has made a most unlucky choice, of

"a wyfe the worste that may be ;
For though the feend to hir y-coupled were,
Sche wold him overmacche, I dar wel swere.

. . .
Ther is a long and a large difference
Betwix Grisildes grete pacience
And of my wyf the passing cruelté

. . .
We wedded men lyve in sorroe and care."

One is sure that wedded women live in sorrow and care with such a husband as Griselda's, who torment their wives by telling them that, though fathers thereof, they have murdered their children, just to see if the poor mothers will be so unreasonable as to rebel.

The fact is, the host and his flock, with their impressionable hearts, change about, as so many different ways of women are shown to them, and give utterance to very rash generalizations springing from the feeling of the moment. The merchant naturally tells a tale of wifely falseness.

And

"Lo, which sleightes and subtilities
In wommen ben,"

exclaims our Host ;

"for ay as busy as bees
Ben thay us seely men for to disceyve."

And the host himself has a terrifying experience.

"If that eny neghebour of myne
 Wol nought to my wyf in chirche enclyne,
 Or be so hardy to hir to trespace,
 Whan she cometh hom, sche rampeth in my face,
 And crieth, 'false coward, wreke thy wyf!
 By corpus bones! I wil have thy knyf,
 And thou schalt have my distaf and go spynne.'
 Fro day to night right thus sche wil bygynne;
 'Allas!' sche saith, 'that ever I was i-schape,
 To wedde a mylk-sop or a coward ape,
 That wil be over-lad with every wight!
 Thou darst nought stonde by thy wyves right.'
 This is my life but if that I wil fighte."

Cheerful Harry Baily therefore had this wife who was a 'labbying shrewe' with her tongue; and so this husband, and Chaucer himself, look on the shortcomings of their wives and daughters, more perhaps than on their virtues; and when the words are said:

"I can no harm of no woman divine,"

they are with slyness said.

Of Chaucer's indelicacy generally we have his own judgment in *Préces de Chauceres*: "Wherefore I biseke you mekely for the mercy of God that ye praye for me, that God have mercy on me and foryeve me my giltes, and namliche of my translaciouns and endityng in worldly vanities, which I revoke in my retraciouns, as is the book of Troyles, the book also of Fame, the book of twenty-five Ladies, the book of the Duchesses, the book of Seint Valentines day and of the Parliament of briddes, *the Tales of Caunterbury*, alle thilke that sownen into synne, the book of the Leo, and many other bokes, if thay were in my mynde or remembraunce, and many a song and many a leccherous lay, of the whiche Crist for his grete mercy foryive me the synnes."

Vauvenargnes says, "La conscience des mourants calomnie leur vie." And the speaker knew he was anti-Christian. Yet there is a truth in his words; and if one may call in Cardinal Newman to support such a paradox—for surely in general it is the carelessness of the living that insults their death—one would

point to his words in the *Idea of a University*, where he says that by refraining from literary study of the sin-stained masterpieces of sinful men, you too often study sin in grosser and more brutal forms, in all the wretched, silly and stupid stuff served up in the literature of the hour. It is better for the young man to study literature under those he respects, to be guided, to be warned, to be taught self-reverence, self-control—which doubtless he is comparatively rarely taught except where the Church rules the teacher, and makes teacher and taught together put in practice the first Canon of the Almighty—it is better for him thus to go out prepared than to have “the world his university.”

And yet, Chaucer is brutalizing in his way. He does not deny it. Why should we? When judged by the law he knew, he is far from daring to say that he handed to English literature any such inheritance as that of “nothing base.”

To speak of his religion, or of religion in his works is to say things obvious, were there not of old the Foxes who said the Catholic artist was a Wicliffite preacher; and were there not modern critics, like Professor Loundsbury, to find the Wife of Bath his heroine as a champion against the Christian teaching of flesh against spirit, and spirit against flesh; that common sense doctrine of experience indeed; such a natural basis as exists for all supernatural teachings in the oneness of truth. Professor Loundsbury (to whom we are all so much indebted otherwise) declares, by the way, that of course there are people in existence now that believe the Catholic religion, interesting as the records of it are in writings such as Chaucer's. This professor dwells in part of the college world of Yale.

In the *Catholic University Bulletin* for April, 1900, Professor Egan has forestalled what might further be said. There is no doubt that it is extremely difficult for one influenced by Protestantism ever to understand the freedom of mind in Catholicism, ready to accept any truth, having faith in the unity of truth, yet refusing to force a conclusion from truths apparently conflicting, doing this as the most common sense thing possible, for the reasons that there exists sin—or whatever you choose to call the confusion—and that man's partial ignorance is the essential condition of his existence. The more one thinks, the more one is ready to say—if it be not false or misleading—that the faith

does more to clear a man's mind than it does to cleanse his soul.

Apropos of Chaucer's religious satires these two quotations are much to the point:

(a) "The Church . . . accorded the greatest possible liberty to the adherents of the Renaissance, a liberty which can hardly be comprehended by an age which has lost the unity of the Faith." (Pastor: Introduction to the *History of the Popes*.)

(b) "But" [speaking of religious satire as painful, yet wholesome, when it is a satire on abuses, on individuals as such] "the case is very different when the religious rite is insulted, and the individual for the sake of the rite. For example, were England a Catholic country It can fancy a caricature of a fat monk or a fanatical pilgrim being quite unobjectionable; it could argue no disrespect to the Religion itself, but would be merely a blow at an abuse of religion." (Newman: *Present Position of Catholics*, p. 204.)

And as showing a non-Catholic attempt to judge here fairly, may the present writer put down here what he wrote some years before his submission to the facts of existence, and hence to the Church?

At last it is becoming possible for the Catholic and the Protestant world to read history following Bacon's advice; "not to contradict and confute, nor to believe and take for granted, not to find talk and discourse, but to weight and consider." It is indeed but a feeble toleration yet, in the sense of a sympathy with and a desire to understand feelings and opinions or beliefs which you do not share.

Apply this to Chaucer. Here Protestants will be the great sinners; not only because Chaucer's age was Catholic, but because we Protestants are *naturally* far more absurd than Catholics in their judgment on the history of Christendom, cut off as Protestants are from the whole stream of Christian development for 1500 years, and from the larger part of it since the division. Protestantism doubtless has its advantages; but not in this matter. It cannot. [As Lecky suggests: "One of the most important intellectual advantages of Catholicism is, that

the constant international communication it produces corrects insular modes of thought." (*Leaders of Public Opinion in Ireland*, p. 243.)] And so, magnifying wildly the essential difference between the religious people of mediæval Catholicism and the religious people of modern Protestantism, our unregenerate inclination proceeds to judge the mediæval Catholicism by all its evil, and the Protestantism by all its good. And so the satirist Chaucer is used as if his satirical pieces represented indeed the whole religious life of his time. Just let examples of other satirists remind one how absurd that is, how it prevents reasonable study of history. Do you really think Juvenal tells the whole truth about Roman Society? And to take other English satirists than Chaucer. Does *Hudibras* satisfy Protestants that in the Presbyterianism of the 17th century there was nothing more than

"a stubborn crew
of errant saints,"

who

"Call fire and sword and desolation
A godly, thorough Reformation,"

and who

"Compound for sins they are inclined to,
By damning those they have no mind to."

Yet *Hudibras* has been used as a book of controversy by combative Anglicans. And he does express truths, but not the whole truth. Just as Milton's *Lycidas* has been used by combative English dissenters. Ought they not as historians to recollect that Izaak Walton's George Herbert was then in his grave only five years? And yet Milton too, judged as a partial satirist, teaches truth; and that is as all satirists do, asking men to be dissatisfied with even the shadow of falseness in holy and high things. Swift, in the next century, burning in indignation against hypocrisy around, writes in his *Letter to a Young Clergyman*: "It is allowed on all hands that the people of England are more corrupt in their morals than any other nation at this day under the sun." Then still a century later, Dickens in the *Pickwick Papers* satirizes hypocrisy in the movement against drunkenness. Now, surely, those who are most eager in forwarding a movement they think will do good might be the most ready to drive

out with scorn those who would injure a good cause by falsehood. But who in his critical senses would take as a typical temperance reformer Dickens' Mr. Stiggins, Shepherd of the Brick Lane Branch of the United Grand Junction Ebenezer Temperance Association? Compare *Pickwick* (Chap. 45) with a passage from the *Canterbury Tales*.

"'I'm afeerd, mum,' said Sam, 'that this here gen'l'm'n with the twist in his countenance feels rayther thirsty. . . . Is it the case, mum?'"

"The worthy lady looked at Mr. Stiggins for a reply; that gentleman, with many rollings of the eye clenched his throat with his right hand, and mimicked the act of swallowing, to intimate that he was a-thirst.

"'I am afraid, Samuel, that his feelings have made him so, indeed,'" said Mrs. Weller, mournfully.

Wot's your usual tap, sir? replied Sam.

Oh, my dear young friend, replied Mr. Stiggins, all taps is vanities!

Too true, too true, indeed, said Mrs. Weller, murmuring a groan, and shaking her head assentingly.

Well, said Sam, I dessay they may be, sir; but which is your particular vanity? Vich wanity do you like the flavor on, best, sir?

Oh, my dear young friend, replied Mr. Stiggins, I despise them all. If, said Mr. Stiggins, if there is any one of them less odious than another, it is the liquor called rum. Warm, my dear young friend, with three lumps of sugar to the tumbler."

Does not that seem like an echo of another "Shepherd," a false-minded friar in the *Sompnoures Tale*?

"Now maister, quod the wyf, er that I go,
What wil ye dine? I will go thereabouts.

Now dame, quod he . . .
Have I not of a capoun but the lyvere,
And of your softe brede but a schivere,
And after that a rostyð pigges head,
(But that I wolde for me no best were deed),
Than had I with you homly suffisaunce.
I am a man of litel sustinaunce.
My spirit hath his fostryng on the Bible."

A comparison with the author of the *Holy Fair* and *Holy Willie's Prayer* is perhaps even more natural. These "priest-skelping turns" have truth in them, but are far from being the whole truth; as Burns knew when he satirized the Scotch ministers, and Chaucer the monks and friars.

The answer a Presbyterian would make an Anglican or a Catholic who used Burns to prove Presbyterianism a mass of corruption and hypocrisy and a deluding of the people, let him make to his own Protestant friends who use Chaucer in the same fashion—to Chaucer's astonishment, I venture to say.

For, who are the ecclesiastical personages among the pilgrims? You have the prioress, *i.e.*, the unmarried lady parish worker of to-day; the monk, the well meaning divine with a good salary; the friar, the excellent young muscular curate, with a good singing voice; the pardoner and the sompnour, mere vulgar self-seekers; and the parish priest, a model of self-sacrifice,

"Who Christ's love, and his apostles' twelve,
He taught, but first he followed it himself."

If we judge these types of to-day as severely as we judge those of Chaucer, well and good. The parish priest would do so: he would not have anything to do with telling fables and such wretchedness; and he ends the tales with a sermon on sin. But which of us lives as if nothing was worthy his attention but—as Molière says in the like connection—"that which directly concerns God and his salvation"? A spice of logic let us have, to make us in one case judge as in the other. If your sympathies are, you think with justice, wide—for those now who fleet the time carelessly, let them be wide too for that humanity of like essence, in the midst of which Chaucer found himself when on the road from London to Canterbury five hundred years ago.

So much was said by a Protestant. And a Catholic understands well Chaucer's last word here, the Parson's Tale. It is uninteresting, only if S. Paul's directions are uninteresting—for life married or celibate, for virgins or widowed, for masters and for servants, for the penitent, and those trying to escape from the thralldom of sin. How well the Catholic religion is recognized from the first: it is only in the confessional that S. Paul is un-

destood, and likewise this his true follower, "to senful man nought dispitous," who yet, if he found "eny persone obstinat" would him "snybbe scharply for the nones."

As Father Tyrrell has been saying to us in his latest book, *External Religion*, knowledge by the faith does indeed keep the true relations of things before us, yet soon by yielding to temptation our clear spirits are puddled. The faith will not preserve us from sin. Yet Chaucer had it, and so he could write in praise of its judgment on life, and believe what he wrote, notwithstanding that he tossed on the passionate waters of this wicked world. He was free of his difficulties, like any other poor Catholic, but yet, with all his wondering, in no wise as to moral distinctions, coolly clouded with a doubt.

Therefore his parson preached, before English pulpits echoed the Protestantism (as Professor Loundsbury admiringly says) of the Wyf of Bath:

"These maner wymmen, that observen chastité, most be clene in herte as wel as in body, and in thought, and mesurably in clothing and in countenanne, abstinent in etying and drynkyng, in speche and in dede, and thanne is sche the vessel or the boyst of the blessed Magdaleyne, that fulfilleth holy chirche ful of good odour. The thridde maner of chastité is virginité, and it bihoveth that sche be holy in herte, and clene of body, and thanne is sche spouse of Jhesu Crist, and sche is the life of aungels; sche is the presyng of this world, and sche is as these martires in égalité; she hath in hir that tongue may nought telle. Virginité bar our Lord Jhesu Crist, and virgine was himselve."

W. F. P. STOCKLEY.

LAY REPRESENTATION IN CATHOLIC COUNCILS

IN the denominations outside the Catholic Church, the layman holds a very important position in their official and administrative work. In fact to such an extent as sometimes to rule the pulpit, and influence if not determine the conference and council. The lay element, it would seem, has prevented the modernizing of the confession of faith in some denominations, and in others

has resisted the ministry's catering to, if not sacrificing the Bible to the demands of the Higher Criticism. Even in the recent triennial conference of the Protestant Episcopal Church of the United States the vote of the lay delegates, together with that of the lower house, prevented the canon on divorce from enactment. In short, among Protestants generally lay action is quite common and let us say earnest.

In early times also in the Roman Catholic Church laymen received important recognition. The *Pontificale Romanum*, or Ceremonial Rite, witnesses the fact that before a bishop laid hands upon the candidate for the Holy Order of Priesthood, the people's approval was asked. To-day, although in the Ritual of Ordination, it is, altho' ceremonial—a survival attesting this primitive recognition of the right of the people to say upon whom the bishops should lay hands. Similarly in the selection of a new Pope, the people were in early times thus recognized, and to-day, at the close of the conclave, the announcement of the newly elected Pope and his name to the assembled people is another survival of that same recognition.

The people, too, have been attest and guardian of Church doctrine. This has been crystallized into that saying ascribed to St. Vincent of Lerins, "That which was held always, everywhere and by all"—as the norm of a doctrine being a part of the deposit of faith. Moreover, the general assent of the faithful that a given teaching has been revealed, is a part of revelation, is one of the principal rules of faith, recognized by and the principle of all discussion in every council of the Church. Besides, it was the faithful people, who at the time of the Council of Ephesus stood without the doors of the council chamber and vociferously demanded that the assembled prelates overcome all expediency and promulgate the truly revealed Catholic dogma that Mary was "Theotokos"—"the Mother God."

In the light of this, it was not at all surprising—in fact it was to be expected that in the exhaustive article "The Fourth Plenary Council" (GLOBE REVIEW, No. 41, pages 62 and 63) "Voces Catholicae" should set out the recognition given by Canon Law to the people in Church affairs, so much so that the good will of the people is a canonical ground for the retention or removal of rectors.

Though it must be confessed that the instances illustrating

this suggested a somewhat peculiar expediency resorted to on the part of the present Apostolic Delegate, this principle of the good-will of the people being jeopardized or destroyed was invoked to sustain the Bishop of Northern New York in removing a good priest.

In fact, the writer has been credibly informed that the late Auditor, Mgr. Sberretti, late Archbishop of Havana, advised the Ordinary to bring an action termed "mala plebs" for the good rector's removal. "Good rector"—since the "people" in this case were said to be a clique of those who opposed the pastor's building and maintaining a Catholic school, and to his strong advocacy that all his parishioners send their children thereto. The pastor was removed, as the article of the March issue stated, and thereby hangs a tale, that space now prevents telling. (No. 41, page 63.)

But the good will of the people in East St. Louis cut no figure—in fact, as the article stated, their good will was forever endangered—a veritable case of "mala plebs"—because they were declared excommunicated for not accepting a pastor obnoxious to them. It was the good will of the Bishop, and not that of the people in the latter instance, that it was sought to sustain. But Rome, however, recognized the people's right and so gave the people the contention. Rome did no more than recognize her own laws. In Europe, as "*Voces Catholicæ*" well reasons, the founder of benefices and the wishes of long-since dead establishers of foundations, are by a whole system of Canon Laws jealously protected. So much so, that in the administration of these, no one "*persona non grata*" to the benefice or its surviving heirs is ever so much as thought of being appointed its administrator. In this country we have no benefices, strictly so-called, but our good Catholic people—the founders and maintainers of our flourishing parishes, churches, institutions and schools—they are the benefice, the real living benefice, their good will is the benefice. Therefore, they have the right of the benefice as the Sacred Canons lay down; they should be taken into account; their petition or protest should be heard. No bishop should presume, against the spirit of the Sacred Canons, to use his *ad nutum* to deprive them of the priest of their choice and love; no Bishop should force upon them an obnoxious priest, much less an unworthy one. That is the prin-

ciple, rather than nationality, for which the people of East St. Louis should have stood, and their victory would have had more meaning and have been illustrative of a principle we should like to see, and by the way will see more recognized in the United States.

But it is more particularly the right of lay representation at the Fourth Plenary Council which is the scope of this article. "*Voces Catholicæ*" aptly says (*GLOBE REVIEW*, No. 41, page 74): "The clergy and people moreover should, if possible, be taken into more consideration and by right admitted to a voice therein"—Fourth Plenary Council. "Then would its decrees have for their effectiveness the sanction and approval of the entire Catholic body."

This is well said. But why should there be an "if possible" about it? Leaving the "clergy" to take care of themselves, the "people" will be the thesis of the present article. The "people" at the Fourth Plenary Council, why not? In Nos. 42 and 43 of the *GLOBE*, no strictures seem to have been made upon that position. Though had there been, "*Voces Catholicæ*" evidently would not at all have been much surprised. But this principle for the composition of the forthcoming Council was enunciated as a solemn, practical conclusion that thereon were based the sanction and effectiveness of the disciplinary decrees of the Council. Archbishop Ireland, in his address at the Catholic Centenary, November 10, 1889, speaking of the mission of laymen, said among other things: "Laymen are not annointed in confirmation, to the end that they merely save their own souls and pay their pew rent. They must think, work, organize, speak, act, as circumstances demand, ever anxious to serve the Church and to do good to their fellowmen. . . . Lay action is to-day particularly needed in the Church. Laymen have in this age a special vocation." And the great prelate quotes Dr Brownson (*Vol. XX., 271*), to the effect that "what a crowned or titled layman may do, a free American citizen, though uncrowned and untitled, may also do." "*Voces Catholicæ*" must know this, in view of his conclusion on page 62 (*No. 41*).

But if laymen are ignored, denied recognition in the councils of the Church, how can it be said their action is particularly needed to-day in Church? Or of what purpose that they "think, work, organize, speak or act"? Would the illustrious

prelate demand them an admission to the next National Council? If we are to judge from the acts of the Second Plenary Council we think not. At that council some who were coadjutor-bishops, bishops-elect and simply vicar's representative or substitutes for their Ordinaries came to the council. Quite an argument on their credentials of admission ensued, and but for the strong demands of the Most Illustrious Reverend Archbishop Kenrick of St. Louis for their admission with right to assist at and take part in the deliberations, but not to vote unless "*consultive*," these would have been denied admission. Such conservatism has little precedent in history. On the contrary, the intervention of the laity and the inferior order of the Clergy—the priests, was advisable at even General Councils of the Church, and this with a view of attesting the authenticity of the faith or the needs of the Church. At the Council of the Vatican, Cardinal Capececiatro, defending Papal Infallibility, then about to be defined, did not hesitate to subjoin, "That which is the most important in the Church, is not to define Catholic dogmas, but it is to have the faithful to actualize them in their daily lives. (Conc. Vatican, VI. Napoli, 1870.)

And Thomassinus ("*Disciplina Ecclesiæ*," Part II., Tit. III., Cap. LVII.) proves that laymen have even had a consultive vote in councils, and Fagnanus demands that they have the right to express their opinion. In fact, up to the time of the Council of Trent such was the case. Even lay delegates, by their sovereigns, expressed their formal wishes. (Pallavacini, "*Histoire du Concile de Trente*," *passim*).

If this can be held for General Councils of the Church, where faith and doctrine is defined, how much more is the layman's right to assist at councils, such as National Plenary Councils wherein laws and discipline only are to be enacted? To use Dr. Brownson's words, "this is no more than princes and nobles have always been allowed or assumed unrebuked the right to do, and princes and nobles are only laymen. What a crowned or titled layman may do, a free American citizen, though uncrowned and untitled, may also do."

Doubtless this position may draw out some strictures. For one meets even priests who, while they are most denunciatory of the denial or ignoring of their rights by bishops and absolute oblivion of their right of intervention in a council or

other general law-making body, yet these same priests perhaps ignore the laymen in all things ecclesiastical—save pew rents and dues—and would not only deny the right of lay-intervention in Church Council, but laugh to ridicule and scorn the very idea of such a proposition. Yet a National Council is convoked to pass laws for all parts of the Catholic body—the Episcopate, the Clergy, the Laity. All parts therefore should have a voice therein. Laws relative to the founding, organizing, proper conduct, administration and maintenance of churches, schools, parishes, clergy, bishops, asylums, etc. In the final analysis all these must be provided and maintained by the people. Would it not be well to give them a voice as to the ways and means regulating said provision and maintenance? To deny this, what is it but “taxation without representation”—an unjust, untenable position in Church as well as in State? No part of the Catholic body can be for a long time ignored without harm to the entire body. The non-use of a muscle or organ causes atrophy, and it is soon sloughed off. So in the spiritual body there is atrophy and sloughing; the layman no longer counts as an integral factor. The layman thinks not, works not, leaves it all to the priest. The result is that our Catholic laymen are in Church matters nonentities, while, as Archbishop Ireland says, “In Protestantism, where there is no firmly constituted ministerial organization, the layman is more keenly alive to this responsibility, and lay action is more common and more earnest.”—(“The Church and Modern Society,” page 81.) The priests themselves are the first to feel the effects of this atrophy of laymen’s rights. The clergy, in the recognition of this right, would have in the laity their shield and buckler for the recognition of many of those canonical rights to-day denied to them. Were the laws relative to parishes, their rights, etc., drawn in full confidence of the laymen, their actual creators and supporters, and were, moreover, this confidence fully manifest to the laymen, any priest worthy of his calling and possessing ordinary *savoir faire* could have the Catholic layman, his friend and confidant, any way he would desire him. In fact the realization and fear of this, is it not advanced as the reason of denying to the pastors of the United States the right of effective appeal in canonical trials? For was it not argued as the basis of the alleged “*Annunzio Pontificio*” in Decree No. 286 of the Third

Plenary Council? Was it not represented that the removed rector, whether "Permanent" or "Movable," was to have only a *devolutive* appeal, for fear that his influence with the laymen trustees might legally hold him in retention of the parish pending appeal after his removal had been by the Ordinary decreed? Do not the "Minutes of the Conferences" held at Rome preparatory for the Third Plenary Council show this "*Vulnus*" on the Common Law of the Church? To repress the hypothetical "*Malus Sacerdos*," who nevertheless had the respect, countenance and support of his people and trustees, the rights, so far as effective appeal is concerned, of the thousands of good priests were then withdrawn? The fear of the people thus confiding in their rectors is given as the basis of that derogation from the Common Law of the Church, as well as the law of natural justice, as was fully shown in the article of the March issue (No. 41, pages 58 to 61 inclusive).

True that in the matter of holding title to Church property there is an attempt at such recognition of lay right. But then it may be said even though, when as in most cases our prelates are either corporation sole, or hold in fee simple, the title to Church property, that in the final analysis the highest courts of the land would decide that they thus hold as trustees of the people and may not divert that property to other purpose or mortgage it should the people be unwilling. This has been held in many cases, and notably so in the case of the Archbishop Purcell, wherein the Supreme Court of Ohio decided that though he held the property of that diocese in fee simple, nevertheless it was not available for his depositors, since he was at most but trustee. See *Mannix vs. Purcell*, 46 Ohio State Reports.)

True, also, that in some twenty-eight of the dioceses of the United States there is a recognition in that it is stated in the article of March (No. 41, pages 63-66) title to property is held by a corporation whose directors are the Bishop, Vicar-General and Pastor, ex-officio, and two laymen appointed by the other three or a majority of them, or elected by congregation for a term of two years. Thus the ecclesiastical side has always the preponderance, and moreover, as the Bishop and the Vicar-General are the one moral person according to Canon Law, this process is conceived in evident mistrust of the other parties to the ownership. Especially, when as in some States, as New Jersey, the

bishop is president of all the corporations, and the action of the corporation without his approval is null as in others. In such corporations justice would demand either that majority rule without regard to its composition, or that unanimous consent of all the directors were essential; and at best there being always a representation of three ecclesiastics to two laymen, and, as stated in most States, these two laymen not elective but chosen by the other three, it is evident that such an act has been drawn in distrust of the layman. So that practically priest and people are intended to be tenants at the will of the bishop.

The writer is quite well aware that in far too many cases where these lay trustees are in vogue, they are but figureheads. This but emphasizes the foregoing and makes the will of the bishop all the greater. Besides, it is not a question of how the matter works out in practice—we are dealing with the matter as it is under the law—*de jure*. The trusteeship of Church property, if held by corporations, should organize under the General Corporation laws of the State rather than upon special acts thus cunningly drawn. The statutes of all our States are sufficiently broad, flexible and fair. The Bishops might oppose this. Not if the people are earnest. In one or two States some of the clergy are successfully interpreting the Canons in this and kindred matters for the State courts and even before the State Legislatures, with a view to compel the correction of some crying abuses arising from the tenure of title as now held in their respective States. The intervention of our laymen in the councils would save the necessity of thus having recourse to State Legislatures. Besides, such intervention would manifest to the outside world that Catholic laymen are not priest-ridden, that the clergy are for the people, not the people for the clergy; that Catholic schools are the people's schools, not the priests' or Bishops' schools; that our laymen, under responsibility, as Dr. Brownson holds, "may take the initiative and not await it from authority." Until laymen are thus, with confidence, conceded their right of representation, they will find the outlet for their energies in other directions, and in directions counter to the Church, so that Church men are thus standing in their own light. Until this is realized by more of our clergy and bishops and conceded to our Catholic lay-body, "there will be," as a priest of wide experience emphatically declares, "secret societies and quasi-religious asso-

ciations tempting away to themselves many of the faithful who are not always satisfied to be passive and paying members at home in church. The laity if not recognized and organized in the Church will be attracted by systems and societies out of the Church." In this a side light is thrown upon the question of Freemasonry in the old Catholic and Latin nations of Europe.

Therefore let there be lay representation at the Fourth Plenary Council and its decrees will then have for their sanction and approval not only the Bishops and Clergy but the "people"—the *entire Catholic body*.

HUMPHREY WARD.

SOME PROTESTANTS IN HEAVEN?

It is a pet notion among Catholics that there is no salvation outside the Church, and by the Church is meant the Church of Rome. It is not necessary for me to name the council at which this assertion as a proposed item of Catholic belief was pronounced. Catholics of the would-be ultra orthodox sort have long held it as a dogma of faith, yet not of faith, for it never has been promulgated *ex cathedrâ* by any Pope that I know of, and it is not to-day and never has been a dogma binding on all the faithful.

In an elaborate system of theology, purporting to give a summary of Catholic belief, which was submitted to me for editorial revision some five years ago this formula of no salvation outside the Church was insisted upon as obligatory and those who were loose jointed on that article of belief were looked at askance—a sort of Arthur Preuss look, the outgrowth of a stolid and stubborn Dutch heart, hardened by self-conceit and youthful pig-headedness.

Of late, especially in this country, the belief has become so offensive to that large congregation of pious and respectable Protestants whom the Church would conciliate rather than offend, that liberal-minded priests and prelates are inclined to pass it lightly or flatly deny it. The elaborate system of Catholic belief already referred to never saw the light of day in book form because the superior of the order to which the author of said

system belonged objected to the publication of a system which emphasized this questionable article and other similar assertions of so-called Catholic faith.

Within the last year I have read various utterances in Catholic publications which attempted to fritter away this belief—making it less absolute than on the face of it appears to be the case. Others again have attempted to explain that there is a body of the Church and the Church Spiritual, and that some good men and women who were not members of the visible Church might be members of the spiritual or invisible Church, which, I have no doubt is the real fact of God's universe. But I feel bound to say to these liberal or India-rubber or Goodyear rubber Catholics that they little dream of the enormity of their admission or of the tremendous consequences wrapped up therein.

In truth this admission of so-called liberal Catholics simply states over again and admits what Protestants of all creeds have claimed for hundreds of years, viz.: that the true and universal Catholic Church is an invisible assembly of redeemed souls, made up of the just of all nations, peoples and tongues; and, further, that no visible human organization called by any name whatsoever is or ever can be that Church universal in which God alone is the light and whose members are the children of Christ.

I say, my friends, that the liberal Catholic belief on this point, state it how you will and with any amount of sacred and Romanistic tomfoolery in your language, amounts to the same thing as the Protestant belief and I think that it is the only belief that any intelligent, well-read soul can hold or profess to hold on the point before us. It is the spirit and the letter of the Scriptures of the Old and New Testaments that in all nations those who fear God and work righteousness are accepted of Him. Jesus never limited this grand thought of the prophets; but, when questioned as to which was the first and greatest commandment of the Law, answered, "Thou shalt love the Lord—the Eternal—with all thy heart and mind and soul and strength"—and that the second was like unto it, "Thou shalt love thy neighbor as thyself," adding that on these two commandments hung all the law and the prophets. Now, this, it may be taken for granted, no soul ever has done or can do to perfection—hence the preaching of all the churches proclaiming a Redeemer—a sacrifice, an offering for sin committed—and hence the sublime

dogma and ceremony of the Church of Rome, intended to lead men to look to Jesus, the world sacrifice, the one eternal Saviour of those who have gone astray—all of which I, of course, believe in and love next to God in Christ Himself. But the Church must not be made a halter to bind men's necks in slavery, but a helping hand to lift them out of sin and out of perdition.

This brings us back to the original point again—are any Protestants redeemed, helped, saved and sure of Heaven? The Catholic notion that some may be, by reason of or on account of their invincible ignorance of the dogmas of the Church, etc., dear friends, is playing hide and seek with God Almighty and the immortal soul of man. It is insufferable nonsense.

The Catholic gentlemen in council who formulated the proposed dogma did not mean any of your super-refinements of charity and delicacy lest you offend a brother man. They meant just what they said, that outside of the Roman Catholic Church there was no salvation, and none were saved. They were stalwart orthodox Catholics. They belonged to the age that gave the world Luther and Calvin—hard-hearted, clenched-fisted, orthodox men, who did not hesitate to damn whole generations and nations of men, women and children, provided only they could formulate some mighty dogma of Catholic or Protestant belief. Let us hope that we are done with such forever. Thank God, we have gotten away from the domination of such heartless beasts of cast-iron orthodoxy and are in the very dawning of a century that is to see many of their ugliest heresies fail—fail utterly and forever.

I am not preaching laxity of belief, much less laxity of morals. I am well aware of the popular notion that if a man does his best he will be all right in the future. The rotten heart of this expression is found in the fact that no man does his best, Protestant or Catholic or unbeliever; hence the need of the Church to help him, but never to hinder him.

Now, Protestants teach the need of Christ, of redemption as well as Catholics. In saying as well, I do not mean that they teach it with the same fulness of historic truth that Catholics do; but it often happens that the Catholic who has the total faith at his finger ends, who venerates the Blessed Virgin and the Saints, fasts often and is a very practical Catholic in the sense of performing his or her ecclesiastical duties, is a bigoted Prot-

estant-hating hypocrite, while many a Protestant with less of historic religious truth at his tongue's end lives a life of charity, justice and mercy; and the age is one to see the true spirit of righteousness in such case and to admit the same. We have got to uncover and face the light.

I am not saying that all this Catholic liberalism is sound and reliable. Much of it is cheap emotion worked up by any popular clamor and is neither sound of head or of heart. I think this nation has just been through a tidal wave of this cheap emotion and that many a noble priest and prelate was overwhelmed therein.

It is this national experience that has led to the writing of the present article. I had been a member of the Catholic Church two or three years when the heart of the world was saddened by the announcement of the death of Alfred Tennyson. I wept in common with the weeping world. The very exquisiteness, the art of human speech seemed to have gone out in darkness forever. My own sense of loss was so keen, alike for him and for Ruskin, that to this day I have never been able to write about them. It is a holy of holies into which the carping world may not enter. I tread the paths they trod and keep my breath close and silent within. But of Tennyson, this:

Shortly after his death I was visiting a well-known priest, a very orthodox and a very devout man. We were both sad, in memory of the world's great loss; and in a moment of anxious questioning I said: "Father, where is he? Where is his soul?"

"In heaven, certainly," was the reply of this excellent priest.

I said no more, but what a thinking was started in my head by his reply. Of course I thought and felt the same; but, in deference to my earnest Catholic faith, I should have hesitated then before answering the same question in the same way.

Well, Tennyson was a member of the Church of England, as was Gladstone. Ruskin I am not so sure of—but where is the Catholic that would send any one of these choice souls to hell? I do not sanction all that they said or taught, especially in the case of Gladstone; but they lived for and loved righteousness, not iniquity. Tennyson once sang, "There is more faith in honest doubt, believe me, than in half your creeds," the very anti-thesis of Catholicism. But Ruskin tried to live the Sermon on

the Mount or a little better, and died a martyr to the holiest charity that humanity has ever known.

I only mention these names as types of thousands of Protestants who would be damned forever if the literal meaning of the formula "no salvation outside the Church" were lived up to; and my conviction is that if Catholicism cannot squarely accept, emphasize and adhere to without hedging, circumlocution or paring down their so-called dogmas or beliefs, they had better deny them, lay them aside in the grave of oblivion forever; and that the authorities of said Church had better see to it that in all future councils the energies of its members be absolutely directed to practical soul-saving methods and let the thousand-hinged door wars of stultified dogma be closed for a thousand years. Let us accept the verdict of my friend, the priest, and say that Tennyson is in heaven. God rest his choice and precious soul!

It is a question that involves the extraordinary and the ordinary but would-be just and righteous souls of all nations and of all ages of the world. But we will confine our thoughts mainly to Protestants and other good people of the Christian era. Many years ago it was my good fortune to know a dear little Quaker lady called Lucretia Mott, of Philadelphia. She was a leader of the Hicksite branch of the Quakers, a leader in the Abolition movements of those earnest days, an advocate of the contemptible heresy of Woman's Rights and all that—heterodox to the bone and marrow, but one of the purest, simplest and choicest souls I have ever known or heard of. She was a saint of the Catherine of Sienna sort, but not fortunate enough to be born in the Catholic Church.

The Quakers do not believe in or practice any of the ceremonial sacraments of the Church. The body was organized to protest against and antagonize what its leaders sincerely believed to be the ceremonial curse of Christianity alike in the Roman and Anglican communions. They had no regular priests or preachers. No one was supposed to speak in meeting except as he or she were moved by the Holy Spirit to do so. It was Father Hecker's notion of the immediate need of the ministry of the Holy Ghost in the Church, one which the Cardinals at Rome would not hear to. It was this made practical, organized into silent, reverent, charitable and just human relations, that Quakerism stood for—the most anti-Roman Catholic of all the

Protestant bodies. Yet their ministers moved by the Holy Spirit never or seldom railed against Catholics but the entire body of them seemed anxious to formulate in their words and lives the peaceable truths and works of righteousness as they had learned them direct from the words of Jesus. I have had much to do with these people in earlier years and it is my belief that the only reason they did not succeed was that the world was too worldly and too much for them. They represent to this day the same sort of spirit and life that you find in the holiest monasteries and convents of the Catholic Church and dear old Lucretia Mott always seemed to me to realize in her life and works, in spite of her vagaries, the true and eternal essences of sainthood. She was better than all the best the leaders of the sect intended and her life has been an example of righteousness to thousands of her creed and of other creeds.

Now, I hold that if there are any Protestants in heaven, if there is any salvation outside the Church, then good Saint Lucretia Mott, the typical Quakeress of Philadelphia a half a century ago, is certainly in heaven; and if good Lucretia, then also thousands of her fellow Quakers from George Fox and William Penn to her own times. I would not swear that Fox or Penn had either of them gotten beyond Purgatory yet; but I have no doubt as to Lucretia. In my opinion the blessed gates of Paradise never swung open more freely and gladly to welcome a soul than when her chosen spirit ascended the heavenly ways to seek admittance there.

This is widening the paths that lead to glory and pressing our hide-bound creeds to the bursting point. I know it and am ready to take all consequences. I am not a preacher of creeds, but a defender of righteousness; and if I myself should be lost by an overflow of charity, what delightful hosts of friends will welcome my poor weary spirit when it shall "cross the bar!"

"Sunset and evening star,
And after that the dark,"

till the lights of Eternity gleam and glisten and become dazing in their splendor on the farther shore.

Now, we will touch a case in which the lines are to be drawn closer and in which clearer discriminations of righteousness are

to be made; and my friends will feel assured that if I did not feel confident of my own inclinations toward charity for all men there are things to be said here which I would gladly leave unsaid.

At this writing, Oct. 1st, 1901, the American people are worshipping the memory of the assassinated and lamented William McKinley, late President of the United States.

Previous to his death the Republican politicians and the plutocrats, their masters, were the warm supporters of McKinley and very few of them would have sworn by his peculiar methods of righteousness. There is an adage that we should speak only good of the dead, and whatever may have been the faults of the McKinley administration they are past as far as he is concerned, except so far as they have become a part of a nation's policy, swung into line by his blindness to a great extent, but fastened now on seventy millions of people who will yet have to settle with Almighty God for the errors of judgment and of action which the grasping money power of the country forced upon the McKinley administration. The whole war with Spain, Cuba and the Philippines was, in my opinion, a murderous, unrighteous and gigantic blunder. It is well known that McKinley tried to get out of it. But the Masonic power of the country forced it upon him against his will. Let us give him the full benefit of his primal convictions on this head; but he need not at the instigation of mere untaught boys like Hay and other members of his Cabinet, have been quite so ready to preach his gospel of Providence and manifest destiny in defence of his blunders.

Let us be gentle with the erring. Let us give him credit for having learned the Devil's lesson of commercialism so that his last speech had and has the sound of charity therein. We have been preaching reciprocity or Free Trade all our life; for Free Trade is simple reciprocity made universal. Blaine learned this same lesson to further his ambition late in life but died without realizing any of his broader dreams. The same was true of McKinley. He had been a High Tariff man through all his active career; but, singularly enough, before the shadow of death darkened his mind forever his eyes were opened to the broader truth at least of commercial reciprocity—at all events, with the so-called American republics. But why not with Canada? Or why not with the whole world?

McKinley shifted and hedged on the "sound money" question, precisely as he hedged on the war and then on the tariff. Now, while none of these political measures, as they are termed, could be cited as determining a man's righteousness or chances of heaven, it is to be noted that, as far as any of them have a bearing on God's justice, the late President unfortunately was on the side of injustice and could hardly have boomed into heaven in the same line or on the same grounds of those other Protestants we have referred to.

Catholics, as a rule, flout at emotion as determining matters of religion, yet it would seem that Catholic prelates, priests and people slopped over teetotally on the wave of emotion that swept the land at the death of McKinley.

It surely was most natural that the man should do just what he is said to have done with his property in willing that as he did. Lots of men have done as well or better with their easy gotten gains and yet never were applauded or worshipped by Catholic prelates or congregations for so doing and of whose whereabouts in the next world their nearest kin would have serious doubts.

It was quite beautiful and touching to have the President of the United States resigned when the bullet of the assassin had penetrated his body and when death was near. Death is the final sacrament. Its very shadows are holy. We would not lift the veil. To sing or to have sung over one in the closing hours of life the beautiful Protestant hymn, "Nearer, my God, to Thee," until it became for an hour the watchword of the nation, is a beautiful experience. Perhaps some godless hearts and lives were touched thereby. So much the more credit to the good Protestant woman out of whose deeper experience of life the dear words came; and to take up the dearer words of our blessed Saviour, words which he uttered after an agony of life-long loyalty to righteousness—and to utter them in the face of death is certainly more beautiful and hopeful than it would have been to have had the President die in silence or with any expression of unbelief on his lips—but we are all apt to be resigned when we have to be. And the true essence of character in the use of these words is that we use them every day; and the true test of their sincerity, as used by us, is in our steady adherence to the law of Christ's righteousness throughout our lives, in all

our affairs, public or private, and not merely in submission when we cannot help it in the hour of sudden and unexpected death.

Let us give the late President every charity for any righteousness he ever did or stood for. To my mind the sum total is very small—and let us not remember his sins or his short-comings or his blunders against him. Let us forgive him from our hearts as we ourselves hope to be forgiven. But, hurrah as you may, you will find it difficult to make a saint or an angel out of an ordinary High Tariff politician of the last fifty years.

All honor to him for his earlier record in the Civil War; but I take it that the use of the words "Thy will be done," a short time before his death, and all the other indications of a pious heart are to be laid with credit to the Protestant faith he cherished rather than to any such heroic adherence to righteousness as made the words immortal coming from the lips of the Redeemer of the world.

However, I refer to McKinley's death here and to the treatment he received from Catholics generally throughout the country as another striking evidence that Catholics do not believe the hideous dogma attributed to them, viz.: that outside the Church is no salvation.

Indeed, I could name some very prominent Catholic politicians and so-called orators, who, if the laws of eternal righteousness still hold in this universe, might have a much slimmer chance than McKinley and the other Protestants named, of making heaven at all.

Meanwhile, we must let the tares grow up with the wheat, leaving the honors of division to the Reaper and Judge of all. But we may all learn charity from these reflections and try to make our own calling and election sure.

W. H. THORNE.

GOLDSMITH, AUTHOR, POET AND LOVER

OLIVER GOLDSMITH revealed his own individuality in his works, perhaps more than any other writer, and we seem to come face to face with the noble-minded author and poet in "The Vicar of Wakefield," "The Deserted Village," "Traveller," "Good-na-

tured Man," and "She Stoops to Conquer." A typical Irishman, happy-go-lucky, witty, generous, improvident, Goldsmith would often give away the last shilling in his pocket and strip the coat off his back to relieve the distress of others, while he suffered the stings of poverty most cruelly.

Oliver was the second son in an impecunious clergyman's family of five boys and three girls. His uncle defrayed the greater part of his tuition at the university. Scarred by small-pox, with an ungainly figure, Goldsmith was a butt for ridicule from childhood. However, when only nine years old he gave evidence of ready wit, while dancing a hornpipe and making merry with a party of boys. The lad who was playing the fiddle ridiculed Oliver and dubbed him little Esop.

Stopping short, Goldsmith exclaimed:

"Our herald proclaimed this saying,
"See Esop dancing, and his monkey playing."

Many practical jokes were played at his expense, and some years later his blunder in mistaking a gentleman's country house for an inn, furnished Oliver with a theme for "She Stoops to Conquer."

Bitter, grinding poverty was Goldsmith's only portion. His pen and flute were unfailing allies, and he often earned enough for a crust of bread by playing on his flute, when suffering sore straits on the Continent, while at home he turned out street ballads, like flour from a mill.

Like all high-strung, emotional beings, Goldsmith was often assailed by the "blues," but he turned a deaf ear to despair and possessed a happy faculty for shedding trouble, for his usual mood was careless and gay.

Oliver Goldsmith studied for holy orders, but his hapless appearance before the Bishop in scarlet breeches, shocked that dignitary and put a damper on Oliver's aspirations. From the Church he turned to law, and finally settled on medicine, as Galen's art was more to his mind.

Goldsmith studied in Edinburgh and in Paris. During his residence abroad, he met Voltaire and other choice spirits.

A medical calling did not suit Oliver, nor was it lucrative, either, since all his patients were poor and he attended them

gratis and gave away his medicine to boot. Moreover, Goldsmith failed at his examination, for he had the unfortunate propensity of many literary men of wool-gathering.

Averse to toil, Oliver only wrote when spurred by want or inspired by the muses. Little by little fame came, but fortune lagged behind.

"Let me stop my fancy to take a view of my future self," he wrote a friend, "and as the boys say, light down to see myself on horseback! Well, now that I am down, where the d—l is I? Oh, gods! here in a garret, writing for bread and expecting to be dunned for a milk score."

Many of the author's maxims are worth remembering: "Look sharp, mind the main chance. Take a farthing from a shilling, and it will be a shilling no longer."

But these maxims were not carried out by the poet, for like many people, the improvident Irishman failed to practise what he preached.

Soon after the publication of his work, "An Inquiry Into the Present State of Polite Learning in Europe," which brought him friends and fame, Goldsmith began to be harassed by the virulent attacks of Kendrick, whose pen distilled gall. Kendrick was called the literary Ishmaelite and Dr. Johnson thus cleverly summed up his character:

"Kendrick is one of many, sir, who have made themselves public, without making themselves known."

Dr. Johnson became Goldsmith's devoted friend, although they were as unlike as the north and the south poles, for the great lexicographer's strongest trait was pride and self reliance, while the poet was erratic and reckless. Johnson had sternly battled with the world and kept up a bold front, but the great philosopher lacked the happy faculty of shedding trouble, like water off a duck's back, which was Goldsmith's characteristic.

"I came to London with twopence in my pocket," remarked the great man to Garrick one day.

"What is that, Johnson?" exclaimed Garrick.

"Yes, sir, and thou, Davy, but with three half pence in thine."

Nobly did Johnson fulfil his vow to fight his way along by literature and wit, and slowly scaled the ladder of fame. When at the head of English letters, the great philosopher extended a

helping hand to Goldsmith. And he was like the staff of life for the poet.

Oliver's fertile fancy conjured "castles in Spain," which evaporated like soap bubbles, while he simply considered his pen as a make-shift.

"A friend, indeed, to a friend in need," Dr. Johnson hastened to Goldsmith's assistance when he was arrested for debt by his irate landlady. Humiliated and hurt, the poet unbosomed himself to his friend, and informed him that his only resource was a novel already finished, but for which he had found no publisher.

At a quick glance, Johnson saw the literary merit of the work, and immediately went out and sold it to Newberry for sixty pounds. And thus "The Vicar of Wakefield" found a market. However, it was not published until two years later, after Goldsmith had already won fame through "The Traveller."

Miss Reynolds, who had toasted Goldsmith as the ugliest man alive, now declared that she would never consider him ugly any more.

"The Traveller," which won a golden harvest for his publisher, brought the poet only twenty guineas.

Johnson thus sums up his friend's peculiarities in the following epigram:

"No man is more foolish than Goldsmith when he has not a pen in his hand, or more wise when he has."

"There is no arguing with Johnson," said Goldsmith, "for when his pistol misses fire, he knocks you down with the butt of it."

Boswell's gossip letters serve to preserve many interesting anecdotes of these great writers.

However, this Boswell underrated the poet, who was sarcastic at Boswell's expense, while Boswell haunted Johnson like his shadow.

"Who is this Scotch cur at Johnson's heels?" inquired a friend.

"He is not a cur, he is a bur," retorted Goldsmith. "Davies flung him at Dr. Johnson and he stuck fast."

Goldsmith's fortune mended for awhile after the production of "The Good-natured Man." But money seemed to burn in his pockets and he saw the last penny disappear soon after. Then he resumed what he called bookbuilding, and went to work on his "History of Rome."

A chance meeting with a beautiful girl at Sir Joshua Reynolds' one day was the touchstone of the poet's destiny, for he fell in love with the "Jessamy Bride," as Mary Horneck was called. Her mother and Mary's sister, called "Little Comedy," as well as Mary's brother, Captain Horneck, "the Captain in lace," became warmly attached to Goldsmith. But his shyness, poverty and consciousness of his ugliness, were unsurmountable barriers between Oliver and Mary.

A trip to Paris with the Horneck family increased his passion, and the remembrance of those happy days were treasured in his heart.

"Little Comedy," as Catherine Horneck was dubbed, became the wife of Sir Charles Bunbury, and Goldsmith was a welcome guest at their country seat, where he again met Mary.

The Horneck family attended the rehearsal of his new play, which Mary named "She Stoops to Conquer."

Garrick often had spirited encounters of wit with Goldsmith, and wrote:

"Here lies Oliver Goldsmith, for shortness called Noll,
Who wrote like an angel, but talked like poor Poll."

Goldsmith's retort was more kindly, although none the less witty.

"On the stage he was natural, simple, affecting,
'Twas only when he was off, he was acting."

At the age of forty-six years his health, undermined by privations and poverty, harassed by debt and consumed by his unhappy passion for the Jessamy Bride, Goldsmith passed away after a brief illness. His sudden death was a shock to the world of letters as well as to his friends. No mourner was more sincere than the beautiful Mary Horneck, who begged for a lock of his hair after the lid of the poet's coffin was screwed down, and she treasured this memento to the day of her death.

Mary married and outlived her husband, for many years. She never forgot the poet and was fond of meeting his friends and recalling the days of her youth, while she was proud of having inspired such a pure, steadfast affection.

NORMAL DIVERSITY IN CIVILIZATION

OUR recent territorial expansion has been a subject of rejoicing to many altruistically-inclined persons, on the ground that its sequel will be the extension of our type of civilization to several lands and many millions of people that have hitherto been deprived of its advantages. Here and there a sigh of regret is heard from some one who, by reading or long residence, has become enamored of the ancient conditions in some one of our newly annexed islands, but that regret, if any one even takes the trouble to notice it, is attributed to a romantic temperament, the power of habit, religious partisanship, or some mere esthetic whim. One smiles indulgently when Robert Louis Stevenson or the author of "South Sea Idylls" goes into raptures over the delightfulness of the unspoiled natives of Polynesia, and denounces the civilizing labors of American philanthropists as a species of vulgar and obnoxious iconoclasm; and the panegyrist of the ancient régime in the Philippines and the Antilles is taken little more seriously.

And yet, when one comes to think of it, many a minor chord may be noted amid the crash of the mighty pæon of Anglo-Saxon self-adulation.

The statement attributed to the composer Dvôrâk, on the occasion of his visit to the United States, that in the old negro and Indian melodies lies the only possible germ of a great national school of music, has not been without an echo; and every once in a while one encounters a white American so eccentric as not only to vigorously dissent from the cowboy axiom that "the only good Indian is a dead Indian," but even to express admiration and regret for the aboriginal customs, ideas and languages which are so fast becoming only a memory. Two of the most erudite students of the thought and literature of the American Indian (for these grave authorities strenuously maintain that he has both, of a high degree of excellence), Miss Alice Fletcher in the northwest and Professor Frank Cushing in the southwest, carry their enthusiasm for their specialty so far as to have practically become converts to the religion and philosophy of the tribes which are the objects of their respective interest. If such distinguished representatives of anthropological science have become admirers

of the red man to such an excessive degree, it is not surprising that many whose profession gives more scope for imagination and sentiment should produce idyllic pictures of primitive blessedness and weave a halo of poetry around the sad brow of the dying race that we have dispossessed.

It is hard to name a people or culture-type which has not found its admirers and champions. The brilliant Mexican correspondent of the Boston *Herald* seems to find in Christianized Anahuac, so far as uncontaminated by the "Yankee invasion," something very like a terrestrial paradise. Lafcadio Hearne, since taking up his abode in Japan, has succumbed to the fascinations of the Flowery Kingdom to such an extent that he has married a native wife and forsworn forever the vulgarities of Europeanism! There are not a few persons in all our great cities who, under the influence of imported systems of thought like theosophy and Buddhism, are beginning, by a foolish reaction from the foolish underrating of the Orient that still prevails among us, to look to one or another phase of Asiatic Paganism for their ideals of life and culture. An American newspaper man, converted to Islam from some form of sectarian Christianity, was carrying on in New York City several years ago a journal for the propagation of the religion of the Arabian false prophet, in which he compared the Mohammedan and Protestant types of civilization to the great disadvantage of the latter. Our own Charles Warren Stoddard, who became, through his long residence in the Sandwich Islands, an ardent admirer of the late King Kalakaua, whom he knew intimately, asserts that the Hawaiians, before the sectarian proselytizers spoiled them, were an ideal race; and a (subsequent discredited) writer in a Boston monthly several years ago alleged that by far the best, wisest and most learned men he had ever met were among the lamas and solitaries of Tibet.

The panegyrists of the lower races are to be found, not only among the English-speaking peoples, but among all other Caucasian nationalities. Pierre Loti is only one of the best-known of a large and growing tribe.

It would almost seem that the various judgments passed upon the habits and customs of strange peoples arise from a fundamental difference in temperament. One traveller looks with scorn upon all that is unfamiliar, ascribing it to an inferior de-

gree of civilization; another views the very same novelties with delight and even admiration. No one can deny that much of the pleasure of travel arises from the diversity of dress, habits, architecture, institutions, amusements, industrial and commercial methods, etc., with which one meets in passing from one land or region to another. If the whole world were simply a magnified and reduplicated Jonesville, the villager might derive most of the advantages of extended travel from a little exercise of the imagination assisted by a few mathematical calculations.

Many of the pleasures of reading are derived from the same source. If all the descriptions of strange customs and unfamiliar objects, in other lands and ages, were suddenly obliterated, it would leave a vast gap in literature, and more than proportionally denude it of its charm.

That which is so fruitful a source of pleasure must have some good reason for its existence; for it is not to be supposed that the power of enjoyment in the human heart is an isolated phenomenon, suspended as it were in mid-air, without any definite place and function in the great system of things. We are thus drawn to a study of the philosophy of cultural variations, which will be found to lead us into the very arcana of the universe.

The variety of civilization is but a phase of the infinite variety of nature. Its explanation must be sought for, therefore, in a law as far reaching as the cosmos itself. It is evident that the fact of variety in space is dependent upon the law of variability in time. This law of variability has been recognized by the philosophers of the Orient and Occident ever since philosophy has had a name. The greatest of the Greek sages, Aristotle himself, gave it its fullest expression in the principle of the indefinite potentiality of mind and matter, and its most concrete formula in the axiom that the mean is potential to the extremes. In India Kapila laid special emphasis upon the potentiality of matter, attributing all the diversity of nature to the endless self-evolution of *Prakriti*; while Shankarâchârya, making mind the primary factor, considered the universe as woven out of *mâya*, the power of mental creation or "illusion."

By an entirely different path, modern European science has achieved the magnificent generalization that the visible cosmos has attained its present condition by a sæcular process of transition from a state of incoherent homogeneity to a state of coherent

heterogeneity, as Herbert Spencer expresses it, which is only a more guarded, moderate and explicit form of the Peripatetic and Scholastic principle of the indefinite potentiality of matter.

Scientific evolution presupposes variability, and does not explain it. The Sâmkhya and Vedânta philosophies, and the Aristotelian, which, logically if not historically, is a synthesis of the two, only carry the problem one step farther back. All independent modern philosophies, so far as they take cognizance of the law of variability, belong to one of these three types, and explain it by the inherent or Divinely-implanted potentialities either of mind or of matter or of both. St. Thomas Aquinas, that prince of philosophers whose unique majesty has only begun to be duly appreciated during the present generation, gives an explanation which solves the problem by annexing it to the crucial problem of all merely human philosophy—though in the light of faith a problem no longer—the nature and motive of the universal First Cause. His doctrine, in accordance with the Apostolic tradition, is that the existence of the universe is due to the superabundance of the Divine goodness; a noble conception that the greatest of Oriental thinkers, Shankarâchârya, seems to have caught a glimpse of (see his commentary on the Vedânta Sûtras, in “Sacred Books of the East,” Oxford edition, volume xxxiv., p. 67). The creation is, therefore, essentially a manifestation, exteriorization and participation of the perfections of the Creator. In the very nature of the case a created universe cannot be literally infinite, in the full sense of the word, and no one creature could adequately reflect or fully possess the perfection of God; and therefore the perfection of the universe consists in the indefinite multiplicity and diversity of its parts, and the order by which all its parts are bound together in indefinitely multiple and diverse relations of cœexistence, succession, resemblance, contrast, causality, interaction and interdependence. The Act of Creation, in this view, partakes something of the function of a prism, and its product is, as it were, a richly-variegated spectrum in which are revealed the splendors hidden in the pure white ray of Uncreated Excellence. According to the Angelic Doctor, therefore, the universe exists for the sake of its order, of which variety, as he points out, is the first and most necessary condition.

This beautiful and sublime truth furnishes the only adequate metaphysical explanation of physical evolution. It implies the

existence of a continuous series of creatures, exhibiting every possible shade of resemblance and diversity, both in time and space.

It is impossible to account on materialistic grounds for the fact that no two leaves on a tree, no two grains of sand, no two of the progeny of the same parents—not even the first living offspring that arose from the ission of their patent protoplasm—have ever been exact counterparts, however close their superficial resemblance. But to the true Thomist that diversity, not only at any given time, but ever increasing from generation to generation, is an almost necessary attribute of a created universe—the seal of the perfect Creator upon His perfect work.

There is no reason, from any point of view, why the law of variability should cease to be effective in human society. Whatever the potentiality of matter, that of mind must be at least as great. Even the most convinced, speculative and materialistic of evolutionists, like Prof. Lester F. Ward, author of "Dynamic Sociology," recognize that mankind, having, by various physical and moral expedients, liberated itself from the conditions upon which the process of physiological evolution depends, exemplifies, and is destined to still more perfectly exemplify in the future, the same law by an evolution in its collective life and thought, founded on the direction and use of the forces and materials of nature within his own bosom and in the world around him.

The perfection of human society must be measured by the same standard as that of other terrestrial things. The most perfect society is the one in which the highest degree of multiplicity and coördination of parts, and specialization and coördination of functions, has been attained. This is true, not only of any particular human society, but of humanity at large.

It is evident, then, that variety in cultural type, and in the customs, habits, tastes, languages, methods, dress, accoutrements, architecture, art, decoration and other elements by which it is constituted is an essential part of the collective perfection of the human race, and that the goal of progress is not the universal triumph of any one type of civilization, but the multiplication of types, their harmonious development and their mutual coördination.

This speculative conclusion is confirmed by the testimony of

history. Social progress, like physical and biological evolution, has ever been from simplicity to complexity, and from similarity to diversity, as well as from isolation to coöperation, federation and union.

The warfare so often waged by conquering peoples against the languages, customs, religions, literature and arts of the conquered has caused many of the most serious and irreparable losses to science and culture that men have ever grieved over. The destruction of the Alexandrian library by the Arabian Caliphs, and of the records and monuments of the Aztecs by the Spanish subjugators of Mexico, whatever degree of historical accuracy may be conceded to these stories, are typical of events which have taken place again and again, in widely separated lands and epochs. In our own country the students of American anthropology heave many a sigh over the indifference of the early colonists to the thought, language and customs of the aborigines of the Atlantic coast, an indifference which has lost to science invaluable linguistic and ethnological data that can never be replaced, has deprived our literature of many precious materials, and has even impoverished our geography by allowing the substitution of commonplace and second-hand appellations for the native names, which were often singularly euphonious and significant, and were at least very characteristic and distinctive. Who but the most case-hardened Philistine fails to see the superiority of such names as Mississippi, Chicago, Missouri, Arkansas, Potomac and Susquehanna, over the Smithtowns, Philipsburgs, and reduplications of names of well-known European localities, with which our maps are so overladen?

A similar lesson is taught by the fate of the peoples upon which an alien civilization has been thrust by force of arms, by legislative rigors, or by the weapons of moral compulsion which are sometimes no less potent. While many free and isolated peoples have developed beautiful, distinctive and self-reliant civilizations peculiar to themselves, those races that have been compelled to adopt a civilization radically diverse from their own, no matter how great its apparent superiority, have invariably declined. Sometimes they die out completely, sometimes they drag out a miserable existence, far more degraded and contemptible than under their native barbarism, and, if they have sometimes taken a new lease of life, it has only been after the lapse of centuries,

when their natures have been assimilated, through long habitude, to the new conditions, and a liberal admixture of alien blood has taken place.

Those who suppose that progress will be promoted by an extension over all the earth of some particular form of civilization supposed to be the highest, are suffering from a grievous delusion, which is one of the most harmful survivals of the exclusive tribalism described by ethnologists as one of the earliest and lowest phases in sociological development. We may well say of mankind at large what the Apostle Paul said of the Church: "If the whole body were an eye, where were the hand?"

The Catholic Church itself, the most perfect of human societies as well as, and because it is, a Divine society, illustrates the law of diversity by its history and present condition, and has sanctioned it by its sœcular policy. As wonderful and convincing as is its organic and dogmatic unity, it is still more wonderful in its variety and multiplicity of organization, ceremonial, discipline, devotional type and theological opinion. On the other hand, the contradictions and disunion of the sects are no more striking than the dead uniformity and monotony of type and worship that they for the most part present. The sects, by their isolation from Holy Unity, have lost the principle of spiritual life and organic evolution; while the Church—the World of Grace—presents the same wonderful variety in unity which characterizes the World of Nature and which is the seal of the Divine handiwork. The Holy See has always shown itself scrupulously regardful of long-established customs, recognized precedents, prescriptive rights, peculiar needs and circumstances, and individual, local and corporative liberties in general, so long as no danger is threatened to the Deposit of Faith, the Law of God, the wholesomeness and integrity of the spiritual life and the essential unity of the Mystical Body of Christ. She includes within her broad pale at least twelve different Rites, or organic and ceremonial subdivisions (Greek, Greco-Ruthenian, Greco-Roumanian, Greco-Bulgarian, Greek-Melchite, Syrian, Syro-Maronite, Syro-Chaldaic, Syro-Malabric, Armenian, Coptic and Coptic-Ethiopic) besides the Latin, and her liturgies are in as many different tongues. If the non-Latin Rites have a comparatively small numerical following, this is only because, by the falling away of a majority of their members, at one time or another, from the Center of

Unity, they have lost their expansive power and been to a great extent swallowed up by the surrounding Mohammedanism or Paganism. If in Europe many ancient local Uses have disappeared (like that of Sarum, recently revived), this is due, not to any "aggressions of Rome," but to the destructiveness of Protestant and infidel revolutions. If the Mozarabic and Ambrosian "Rites" (varieties of the Latin) have dwindled to but a small part of their pristine importance, not the Supreme Pontiffs, but the courtiers or imitators of the Holy Roman Church in the regions concerned, are responsible. The Holy See encourages all edifying liturgical variations, within the limits of a prudent conservatism, show special favor to the Oriental Rites, approves the development of peculiar local, diocesan, provincial and national ecclesiastical calendars, canons and politics, encourages all edifying developments and variations in forms, and means and incentives of devotion, and forbids private theologians to affix the note of heresy or danger to each other's opinions, however diverse, or the innumerable open questions of speculative and moral theology.

The emissaries of the sects strive to denationalize their proselytes in Pagan lands by causing them to abandon their own customs and culture-type for that of their foreign teachers, and even to conspire for the forcible introduction of foreign political institutions; while Catholic missionaries habitually respect all local traditions, institutions and habits of life, which are not in essential conflict with the canons of Christian faith and morality.

Earthly governments and worldly publicists should follow the wise example of the rulers in the Kingdom of God. It should be the aim of all who undertake to rule or counsel a nation, race or community with diverse customs and habits, to eliminate only that which is positively and certainly evil and degrading, while encouraging in every possible way the preservation of all the useful or harmless peculiarities of culture-type; just as the wise teacher does not try to cast all his pupils in one mold, but studies each individual character and aids it to develop along its natural lines.

Thus the charm of variety will be preserved, and the subject-people, instead of being arrested in its development and perhaps utterly ruined, will be enabled to grow all the more rapidly and surely towards full maturity. That people will be the happier, and the whole human race the richer, for such a course. Not

one limb or flower can well be spared from the great tree of sociological evolution; each makes its own special contribution to the beauty and perfection of the vast whole, and to the seeing eye is a fresh revelation of the glory of the Eternal Father.

This is a conclusion that may well be suffered to determine our colonial policy in the new and fateful era upon which the American nation has just entered; and there is no doubt that it will have the practical advantage of greatly facilitating that peaceful conquest of hearts by which alone our new fellow-citizens, subjects or wards can be effectually united to one vast and ever-widening Republic.

MERWIN-MARIE SNELL.

SIDE LIGHTS ON CURRENT CHURCH HISTORY

THE year of grace 1901 A. D., now rapidly nearing its close, has been prolific of new Bishops in the American Catholic hierarchy. There has been appointed a successor to the late Right Rev. Augustine Healy in the See of Portland, Me., as also one to the late Right Rev. Winand J. Wigger, in the See of Newark, N. J.; a new diocese has been created in the State of Pennsylvania, and its first Bishop consecrated, an auxiliary Bishop has been appointed to Most Rev. Patrick A. Feehan of Chicago, the Rector of the Catholic University of America has been raised to the rank of Titular Bishop of Samos, and the former Auditor of the Catholic Delegation at Washington, for the past two years Bishop of Havana, has been appointed Delegate Apostolic to the Philippines. The year 1901 may also see two additional new Bishops in the See of St. Augustine, Fla., vacant by the death of Right Rev. John Moore, and in the newly erected See of Sioux City, Ia. The personnel of these additions to the hierarchy embraces such familiar Celtic patronymics as O'Connell, O'Connor, Garvey, Muldoon and Conaty. "Sberretti" is the only discordant note in this harmony of Celtic patronymics, but in view of the possible Kenny and Garrigan for St. Augustine and Sioux City respectively that does not much matter.

What is more important, with one exception, all these additions

to the American hierarchy have, by years of missionary work, church and school building and the like, won their position.

Even still more encouraging for the great body of the clergy of the United States, the promotion of all the foregoing, with a single exception, is an exemplification of Diocesan Home-rule, and an emphatic object lesson that the laws of the Third Plenary Council of Baltimore regarding the mode of selecting Bishops, which the best clergymen of the country demanded for years, hath some force and meaning.

I.

Right Rev. Augustine Healy, who had been Bishop of Portland since 1875, died towards the end of July, 1900. His successor, Right Rev. W. H. O'Connell, from his ordination curate at Concord and St. James' Church, Boston, and since 1896 Rector of the American College at Rome, was consecrated by his Eminence Cardinal Satolli in the Corsini Chapel, Basilica of St. John Lateran, the Cardinal's titular church, and the mother church of the world, on May 19, 1901, and was formally installed at the Cathedral of Portland, Me., July 4, 1901. Thus the Diocese of Portland was nearly one year without a Bishop and has been filled by an extra—Diocesan.

Soon after the obsequies of the late Bishop Healy the Diocesan Consultors met according to the Decree of the Third Plenary Council, to select three names as the priests' nomination for the vacant See. This Council was presided over by Very Rev. Michael C. O'Brien, V. G., of Bangor, Me., then administrator *sede vacante*, and composed of Rev. N. Charland, Waterville, A. De Celles, Westbrook, A. R. Morleau, E. McSweeney, Bangor, and T. H. Wallace, Lewiston. The *terna* nominated was, in the order of selection, Rev. T. H. Wallace, Rector St. Patrick's Church, Lewiston; Rev. E. F. Hurley, Rector St. Dominic's Church, Portland, and Rev. Michael F. Walsh, Rector of the Immaculate Conception Church, Calais. Rev. Fr. Wallace, it was said at the time, declined a nomination, but the Council would not accept any declination, and Fr. Wallace accordingly later on notified the Metropolitan of the Province of his unwillingness to accept any nomination, the Metropolitan making note of the same.

Soon after, the nomination of this *terna* was protested before

the Metropolitan, it was said by Vicar-General O'Brien, on the ground that the late Bishop Healy had allowed the terms of the Consultors to expire and no successors had been appointed or selected. The Third Council of Baltimore makes the term of Consultors three years. The late Bishop had overlooked or neglected this essential, a too frequent occurrence.

Be this as it may, the Metropolitan and Suffragan Bishops soon thereafter met at Boston and nominated the following *terna*, Rev. Michael Walsh, Calais, Me.; Rev. E. F. Hurly, Portland, and Rev. T. H. Wallace, Lewiston. Thus inverting the order of the first or priests' *terna* and at the same time *curing* any defect there may have been, by reason of the irregularity of Consultors whose terms had expired, when they nominated a *terna*.

Time passed on, nothing was heard as to the result at Rome. A rumor, untraceable to any authentic or reliable source, had it that Rome had thrown overboard both the foregoing *ternæ*. This caused a meeting of several of the younger clergy and Rectors at the St. Mary's Rectory, Bangor, under the charge of its Rector, Very Rev. Vicar-General O'Brien, administrator *sede vacante*. The outcome of this meeting was a new *terna*, consisting of the Very Rev. Vicar-General O'Brien, administrator, one other priest and Rev. Wm. P. McQuaid, Rector of St. James' Church, Boston. Immediately protests against this nomination were sent to the Propaganda and the Apostolic Delegation, Washington.

Whatever came of these is, of course, unknown. Early in February, 1901, press despatches purporting to come from Rome stated that Very Rev. M. O'Brien had been appointed Bishop of Portland. This drew letters of congratulation from his friends and well-wishers far and wide. But it seems it was premature news, if, indeed, it was ever news at all. At the Jubilee celebration of the Immaculate Conception Church, Boston, last March, a representative of the Portland diocese accosting the Apostolic Delegate, Mgr. Martinelli, who was the guest of honor at this jubilee, asked him if the appointment to Portland had been made as reported. The Delegate would only vouchsafe that the information of such had not reached the Delegation. This gave time for a further and French protest to be sent and reach Propaganda. Certainly Rome had an *embarrass de richesse* so far as the qualifications of the nominees for Portland were concerned. Besides it has been alleged that the principal protest against Vicar

O'Brien was presented to Propaganda by the Rector of the American College. The result of it all was that Holy See, not wishing to run counter to the express directions of the decrees of the Third Council, wrote to those concerned—possibly the Delegation and the Metropolitan, asking that the name of the then Rector of the North American College be added to the *terna* or nominations. Reply was made, it is said, that any addition was not desired. Propaganda taking the matter into its own hands, nominated *ex proprio motu* Rev. Wm. H. O'Connell, the Rector aforesaid, and Holy See confirmed the nomination. So that the newly appointed Bishop is under no obligations to any one in Portland for the promotion, however he may owe all to the fact that Portland did not persistently stand for the *terna* nominated by themselves, and confirmed by the Bishops of the Province. It is quite singular that when it was question of a Rector for the American College, on the resignation of the popular, distinguished and learned Mgr. Dennis O'Connell (whose *career*, by the way, is yet before him), a division should likewise be the occasion of the present Bishop of Portland's promotion to the Rectorship. The two parties in the Board of Trustees could not, it seems, come to a determination, when some one remarked to the Boston representative, "Have you not some one in Boston Diocese whom you could recommend?" "Yes," was the reply, "there is Fr. Wm. O'Connell, assistant at St. James', he would do." Immediately he was accepted by the meeting and nominated for the Rectorship and for the past five years filled the position. Having the drawback to immediately succeed a most popular, able predecessor, he has, however, left a record that will cause him to be long remembered. Though it must be said his successor Dr. Kennedy by his improvements in the old ramshackle building of the American College and the purchase of Pilazza Pillota for a new college has even now far outstripped the five years and distanced and eclipsed his Boston rival of five years previous. Rector O'Connell, however, held a neutral position between the former Rector and his American affiliates, such as Cardinal Gibbons, Archbishops Keane, Ireland, etc. In fact, the latter, when last in Rome, eager as he always is to address young men, especially those in ecclesiastical seminaries, was denied an opportunity to address the students of the American College, as was noted at the time. The condemnation of "Americanism" had

then been declared by Cardinal Rampolla "a closed incident." But no matter, the Rector was too good a "Roman" to take any chances.

Especially among the nobility and distinguished of Rome was Bishop O'Connell, when Rector, held in high favor and a much sought after personage. When, in 1898, at the opening of the Spanish-American war, the United States was decried and held in high disfavor in all foreign courts, so much so that the Duchessa Mery del Val, mother of Monsignor Mery del Val, late Delegate to Canada—who, by the way, scored a failure and made a bad mess of the school question on that mission—circulated a petition and subscription list for the purchase of a war cruiser for Spain. This was at the time when people all along the Atlantic coast, especially from Eastport to Boston, went to bed o' nights with their hearts in their mouths lest before daylight the long-expected Spanish flotilla would be in their neighborhood bombarding their coast. Whether the Duchessa succeeded in raising the fund and securing the cruiser is not known, but it has been said that she received for that purpose the signature and contribution of 1,000 lire (\$250) of the then Rector of the North American College, the present Bishop of Portland.

While war and politics, as they usually do, may have made a case of "strange bed fellows," by reason of the ill-feeling at the time towards the United States for making war against that good old Catholic—albeit secret-society-ridden power, Spain—nevertheless this act might have been a commendation for the Mitre under the circumstances. And, too, later on it might be a commendation for further advancement, as some have predicted of the Bishop of Portland. Lest the Department of State at Washington in such event take cognizance of the incident, it would be well meanwhile that the Bishop explain, or better, repudiate the fair Duchessa's memorial altogether. At any rate, the new Bishop's career in Portland will be looked forward to with great interest not only by the earnest, devoted and intelligent priests of the Diocese and the alumni of the College of which he was Rector, but also by the priests of the United States, who hold that the exception but proves the rule—home rule as laid down and provided by the Decrees of the Third Council, is for the highest interests of the Church of the United States.

II.

Right Rev. Winand Michael Wigger, who had been Bishop of Newark, N. J., since the promotion of the Most Rev. Archbishop Corrigan to be the Coadjutor *cumjure successionis* of the late Cardinal McCloskey, *viz.*, since Oct. 18, 1881, died during the winter of 1901. His successor, Right Rev. John J. O'Connor, for a time after his ordination was Professor of Canon Law and Theology at Seton Hall College, then Vicar-General, and for six years Rector of St. Joseph's Church, Newark, one of the largest and most influential congregations in the Diocese, was consecrated in St. Patrick's Cathedral, Newark, before the largest gathering of clergymen of the Catholic faith ever seen in Newark, on July 26, 1901.

Bishop O'Connor, a native of Paterson, N. J., an alumni of Seton Hall College and of the North American College, Rome, where he was ordained, it may be said is to the manor born. He is of and belongs to the clergy of Newark. By the Consultors of that Diocese he was first of the *terna*—whose other members were Rev. C. J. Kelly, LL.D., Hoboken, and as stated in some quarters Bishop Farley, Auxiliary Bishop of New York.

By the Bishops of the Province this *terna* was approved. Bishop O'Connor was selected therefrom, being therefore the one from the six candidates thus named by the priests of his Diocese and the Bishops of the Province. Thus again emphasizing Holy See's determination that laws of the Council in the matter of the selection of Bishops will be strictly followed in every instance, and where no division arises, as in this instance, but the contrary harmony and insistence that the Diocese have its own ruler, Holy See's action is quite prompt.

This action of Holy See in so promptly naming Bishop O'Connor to succeed the late Bishop Wigger is considered a very happy omen by a large majority of the priests who will come under his jurisdiction. The term of Bishop Wigger was not one of unbroken peace, and while his piety and zeal were never questioned, his policy was not a broad one—foreign nationalism narrowed and handicapped all his early and considerable of his middle years, with continued bickering and controversies, and these, too, with some of his very best priests. The first Apostolic Delegate, Cardinal Satolli, was for no little time kept quite busy

quelling some of these disputes. With one to the manor born, now for their Bishop, such episodes will pass into and soon become ancient history, in fact, be impossible of repetition in New Jersey. Particularly as Bishop O'Connor is now in the prime of life, but 46 years old, and a man of great physical strength and splendid mental attainments. One of the great tasks which he inherits is the completion of the Cathedral of the Sacred Heart at Newark, the foundation of which has been laid by his predecessor. The edifice will cost one million dollars. With such a man at the head the clergy and people of Newark Diocese will in due time make the work thus begun a grandly accomplished fact.

III.

For several years the Bishops of the Province of Philadelphia have been contemplating the erection of one or two new Dioceses in the State of Pennsylvania. Reading and Altoona were spoken of as being the Episcopal cities. The Diocese of Harrisburg being the key to the division, and the principle loser by the consequences of the proposed creation of new Dioceses, the matter went no farther. Bishop McGovern dying July 25, 1898, was succeeded by Bishop John W. Shannahan, May 1, 1899. Bishop Shannahan, having been Permanent Rector of Our Mother of Sorrows, Philadelphia, was favorable to the oft-expressed wish of his Metropolitan, Archbishop Ryan, and accordingly was willing to make any needed concessions—for compensatory additions, and that thus the new diocese or dioceses be erected. In 1899, accordingly, the Bishops of the Province of Philadelphia petitioned Rome for a new Diocese with Altoona for the episcopal city. The boundaries of the Diocese as proposed were the counties of Cambria, Huntingdon, Somerset, Bedford and Blair of the Pittsburg Diocese, and the counties of Centre, Clinton and Fulton of the Diocese of Harrisburg. To compensate the Diocese of Harrisburg for its loss, Schuylkill and Carbon counties, of the Archdiocese of Philadelphia, were to be added to its jurisdiction, including thirty-two cities and towns with fifty parishes, besides a large number of missions, a population, it was stated, of 60,000, which, added to Harrisburg's fifty-four parishes and population, would give over 100 parishes and 105,000 Catholic population for the enlarged diocese.

The priests of Schuylkill and Carbon counties protested to Holy See, to the effect that they did not desire to see themselves moved as so many pawns upon the ecclesiastical chessboard; that they had aided in the upbuilding of the asylums, hospitals and other charitable institutions concentrated in the Archdiocese, and there being none such in the Diocese to which they were proposed to be annexed, they would thus be deprived of the use of that which they had upbuilt and would have to start in again and rebuild; that they had not been consulted and were totally unwilling to be annexed to a jurisdiction whose precedents and traditions were unknown to them and which they never had any ambition to know—their ambitions having always been centered in their own Metropolitan city.

It seems that this petition, thus manfully gotten up, signed and forwarded to Holy See had the desired effect. Just as in the case of the much talked-of and proposed Diocese between New York City and Albany, in the State of New York, which has been held in abeyance by the clergy who do not wish to be cut off from New York City on similar grounds, the proposed diocese in Pennsylvania, so far as Schuylkill and Carbon counties, was knocked in the head. The counties of Schuylkill and Carbon are to-day as heretofore in the Archdiocese of Philadelphia. The petition for the new diocese was *pro tempore* dropped by the bishops. But it was not allowed, however, to pass out of sight.

On Tuesday, February 26, 1901, the Rt. Rev. Bishops of the province—R. Phelan, of the Pittsburg Diocese; John W. Shanahan, of the Diocese of Harrisburg; M. J. Hoban, of the Diocese of Scranton, and John E. Fitzmaurice, of Erie, met in Philadelphia, in consultation with the Most Rev. P. J. Ryan, Archbishop of Philadelphia. The subject of reviving the project for the new diocese was the urgent matter of their council. Then it was decided to go before Rome, and in the most urgent and filial manner repetition for its favorable assent, Schuylkill and Carbon counties being omitted, however.

This petition, it would seem, was favorably received; the new diocese, these counties omitted, was approved. There being no Consultors, it being a new diocese, the Suffragan Bishops made the nomination of the *Terna*, viz.: Very Rev. P. J. Garvey, Rector of the Theological Seminary, St. Charles Borromeo,

Overbrook, Pa.; Rev. Morgan M. Sheedy, P. R., St. John's Church, Altoona, and Rt. Rev. Mgr. Eugene A. Garvey, V. G. of the Diocese of Scranton.

In due time Holy See selected Rt. Rev. Mgr. Eugene A. Garvey, V. G., as the first Bishop of the new Diocese. His name had been sent to Rome on three different occasions for bishopric appointments in the State of Pennsylvania. So, if we may be pardoned, the apparent levity, the final selection of Mgr. Garvey illustrates the truth in the couplet of the good Irish "colleen" who said:

"Patience and *Perseverance*
Made a Bishop of his *Reverence*."

The words of the Pittsburg *Catholic* reflect well the manner in which the appointment has been received.

"The new Diocese of Altoona is an accomplished fact. The mountain city is worthy of the great honor it receives. Its first Bishop will be the Right Rev. Mgr. Eugene A. Garvey, D.D., Vicar-General of the Diocese of Scranton, and rector of St. John's Church, Pittston, Luzerne County, a man of indefatigable labors, imbued with the life, spirit and doctrinal teaching of the Church of which he is a devoted priest. Wherever stationed the local church under his vigorous administration has increased and prospered. So worthily has he filled the station given him that he received last year the high title of Monsignor, and on December 30th was invested by Bishop Hoban in his church at Pittston, with the insignia of this office. Prior to his coming to Pittston he was for twenty-seven years pastor of St. Gabriel's Church in Williamsport."

"A man of equable temperament and genial disposition, he is also a priest filled with the true import of his sacerdotal duties, one whom no difficulties can daunt his courage, no opposition thwart his efforts or snatch victory from his hand. During his two years' pastorate of St. John's, Pittston, he has accomplished the erection of two chapels in suburban portions of this parish and has been a hard worker for the temperance cause, inducing over 700 members of his parish to take the pledge."

On Sunday, September 8th, the new Bishop of the new Diocese was consecrated at St. Peter's Cathedral, Scranton, by Cardinal Martinelli, Pro-Delegate Apostolic, the ceremony being

witnessed by a congregation that thronged the edifice and hundreds were unable to gain admission.

President McKinley having been shot at Buffalo the evening previous, the preacher, Rev. Charles J. Kelly, S. J., of Philadelphia, began with a touching allusion to the attempted assassination, while profound stillness fell upon his hearers. "This joyful occasion is overshadowed by the deplorable attempt on the life of our President. We all pray fervently that he may be spared to the people. We pray God that he may live for many, many years to come, a model of civic virtue, as he has been in the past."

As Dr. Kelly uttered these words the lips of nearly every one in the great throng were seen to move as if in prayer that the life of President McKinley might be spared.

The new Bishop, like Bishop O'Connor, is to the manor born. He was born in Carbondale, Lackawanna County, in 1845. In early life his family moved to Dunmore, a village near Scranton, where he attended a public school, going thence to the Scranton High School, from which he was graduated. He finished a classical course in St. Charles' Collegè, near Ellicott City, Md., and then took up the study of theology in the seminary of St. Charles Borromeo, Overbrook. He was ordained to the priesthood in Scranton by Bishop O'Hara, and his first appointment was to teach at Hawley, where he remained a year and a half, until he assumed charge of a parish in Williamsport, continuing as its rector for twenty-seven years. On the death of the Very Rev. John Finnian, rector of St. John's Church, Pittston, Father Garvey was appointed his successor March 6, 1889, at which time he was made Vicar-General to Bishop Hoban.

Therefore, with confidence may the new Diocese of Altoona welcome its high priest and the 50,000 souls entrusted to his pastoral care have certainly a worthy shepherd. The new Diocese has begun well, and as the proverb hath it, "The beginning is half the whole work done."

IV.

Most Rev. Archbishop Patrick A. Feehan, in the winter of 1898, expressed the desire for an Auxiliary Bishop to aid him in the work of the Archdiocese of Chicago. Three priests of

that Archdiocese were placed in nomination, viz.: Rev. Patrick D. Gill, rector of Our Lady of Mt. Carmel Church, Rev. M. J. Fitzsimmons, rector of the Cathedral of the Holy Name, and Rev. Alexander J. McGavick, at the time just about one year a pastor and in his ninth year of priesthood and rector of St. John's Church. Though it is unusual to choose a *Terna* when it is question of only an Auxiliary Bishop, the Ordinary making his selection, as for instance in the cases of selecting Bishop Prendergast for Philadelphia and Bishop Farley for New York, and Bishop Brady for Boston, this *Terna* was nominated and sent to Propaganda to make its selection. Some time later Propaganda wrote the Apostolic Delegate, Mgr. Martinelli, for information or *Notitiæ*, relative to the three foregoing nominees. The Apostolic Delegate in turn referred the matter to the Suffragan Bishops of the Chicago Metropolitan, Rt. Rev. John L. Spalding, Peoria, Rt. Rev. James Ryan, Alton, and Rt. Rev. John Jansen, Belleville. It is known that Bishop Spalding, knowing but the last of the *Terna*, he being an alumnus of the Viatorian College of Kankakee, where the diocesan retreat of the Peoria Diocese is usually held, was in position to give full and complimentary information of the Rev. Alexander McGavick. This he did, and the same being sent to his confrère and understudy, Rt. Rev. Bishop Ryan, was signed and forwarded the Apostolic Delegate, Bishop Jansen, having no information and it being but a question of an Auxiliary, it is said made a statement accordingly. This report was later forwarded to Propaganda. So that Rome had practically no information before it save but for one of the nominees. Moreover, it is known that the former Apostolic Delegate, who, it is said, felt no little slighted by the coolness of his reception on the occasion of his visits at Chicago, and in which, it is said, Rev. Father Gill, in loyalty to his Ordinary, shared. Apostolic Delegate Satolli is known to have said as early as 1896 that he would use his influence at Rome to prevent the promotion of any one who had slighted Holy See's Representative.

Fr. Gill, too, it was who got up and circulated the protest against the Delegate's decision in the Servite Order Mater in the year 1894. This intensified the Cardinal Satolli's resolve. It is more than probable the resolve was carried out, since, to the astonishment of all, and the chagrin of the Archbishop, whose

choice was ignored, Rev. Alexander McGavick was appointed Auxiliary Bishop. Bishop McGavick was consecrated on May 2, 1898, Bishop Spalding preaching the consecration sermon.

Not being a man of physical strength or even extra sound health, and possibly timid before the great Archbishop in his then state of chagrin and disappointment, Bishop McGavick was compelled soon after his consecration to go to the Carlsbad Springs, Germany, for the next four or five months. Arriving in New York that fall, he was again obliged to make a speedy return to Europe, where he spent some time in a Dublin hospital. Again returning to the United States, he was compelled to look after his health and had little time for Episcopal duties. When, however, Father Tighe, late pastor of Holy Angels Parish, died in the spring of 1900, Bishop McGavick was appointed his successor, where he is at present. Meanwhile Archbishop Feehan had undergone a prolonged illness and was compelled to notify the Clergy that he would thereby be obliged to limit himself to two days each week for diocesan business, and that the pastors were permitted to make any arrangements they were able with outside Bishops, for confirmation, etc., Bishop McGavick had meanwhile also retired and in fact sent his resignation as Acting Auxiliary to the Apostolic Delegate and Holy See.

Somewhat later Archbishop Feehan resumed his engagements, much to the pleasure of all his Clergy and friends. The matter of an Auxiliary was again decided upon. This time, however, but one name was proposed, and that name was hoped to be kept an inviolate secret. The name was, however, guessed at or divined in certain quarters some considerable time before Rome had acted upon the nomination. This fact developed no little opposition, especially among some of the older and more prominent clergy, who had thus been passed over a second time. Letters were written by them to the Apostolic Delegation, later a memorial or protest was sent against him and by the Apostolic Delegate forwarded to Rome, remonstrating against the appointment. The reasons alleged are said to have been that the Archbishop was senile and imbecile, and so made a mistake in selecting one who was ignorant, unpopular and whose faith and morals were not above suspicion. This remonstrance was signed by every pastor of Irish birth and education in Chicago, save

one or two, and even by a few others; and, besides, not a few of the signers were high in the councils and had wielded hitherto great influence in Church matters.

For these reasons as well as the intrinsic characteristics of the remonstrance it was thought that it would carry great weight. The most that it did, was perhaps to hold the appointment in abeyance for several months. A few said, and so, many believed that like a similar action when it was question of a Coadjutor in St. Louis, Mo., the remonstrance would prevail. But the character of Archbishop Feehan, his life-long and most important services to the Church as a priest in St. Louis, a Bishop in Tennessee and an Archbishop in Chicago, and his strong urgency of the appointment, together with the fact that Bishop Muldoon was actually by education, ecclesiastical life and work *sans reproche*, and also urged, it was said, by the president of his Alma Mater, Very Rev. Dr. Magnian of Baltimore, and before the Holy See by His Eminence Cardinal Gibbons of Baltimore, exerted great influence at the Vatican. All this outweighed the opposition; the remonstrance was returned by Rome to the Most Rev. Archbishop, who thus saw the charges and the signers thereof, and Archbishop Feehan, to their discomfiture, got his Auxiliary and got the man of his choice. The consecration of Bishop Muldoon was immediately announced with the news of his appointment, to take place July 26, 1901. Some further opposition was made, doubtless on the assumption that it would have a backing from other rectors, by what had preceded the appointment. But this opposition was of such a character and of such monumental folly, that it soon petered out and was confined to a single priest. And this priest, hardly in the Diocese sufficiently long to have the right of affiliation, soon eliminated himself as a factor of opposition. Resigning his place, it was quickly accepted; then recalling the resignation when doubtless he realized the blunder he had made in leaving himself by his own act, without position, status or habitation, his excommunication has quickly followed, and canonically at least, or until he personally gives in and repents, the incident is closed, though it has been stated that a prominent Canonist is with the Archbishop ready for whatever may develop should the incident be unclosed.

Propaganda has, however, effectually sized up the situation

and put its condemnation upon the whole party opposition, as is disclosed in the Preamble of the Apostolic Delegate's Decree of October 13, 1901, viz.:

"APOSTOLIC DELEGATION.

"WASHINGTON, D. C., Oct. 13, 1901.

"Inasmuch as the Sacred Congregation of the Propaganda of the Faith has learned that certain priests of the Archdiocese of Chicago have regarded with hostile disposition the election of the Rt. Rev. P. J. Muldoon to the Episcopacy, and have with the utmost vigor, with pertinacity, and with evil intent, protested against his consecration, by a letter dated at Rome August 21, 1901, being number 45,708, said Congregation has committed to this Apostolic Delegation the duty of watching strictly lest this matter should become a grave scandal, and at the same time of canonically warning and, as far as might be necessary, of affecting with ecclesiastical censure whomsoever it might find to be guilty."

"Given at Washington from the mansion of the Apostolic Delegation on the 13th day of October, 1901.

"SEBASTIAN CARDINAL MARTINELLI,

"Pro-Delegate Apostolic."

On July 26, 1901, however, Rt. Rev. Peter J. Muldoon was in the presence of over 400 Bishops and priests consecrated by His Eminence Cardinal Martinelli Pro-Delegate Apostolic. It was noticeable that the opposition was conspicuously absent, most of them being on their vacations—abroad or elsewhere. The representation of the native element was large, representative and enthusiastic.

Rt. Rev. Peter J. Muldoon is to the manor born—a clergyman of fine parts, address and intelligence. A native Californian, his early life also was spent in part in Providence, R. I. His preparatory studies were made in the schools of his boyhood and youth. His theological course was made at St. Mary's, Baltimore Sulpician Seminary, at Baltimore, where he was ordained a priest about the year 1884. After his ordination for the Chicago Archdiocese he was assistant at Holy Name Cathedral

and then for several years Chancellor of the-Archdiocese. During this term it was that his sermon over the remains of the unfortunate Dr. Cronin was so notable that Bishop Muldoon won the plaudits of both the friends and enemies of the murdered doctor, for the maner in which he acquitted himself in that public ordeal that demanded much to be said and still more, much to be left unsaid. On the transfer of Rev. Father Gill to Mt. Carmel Parish, Bishop Muldoon was appointed his successor as rector of the Church of St. Charles Borromeo. In a few years he built the new and grand edifice of St. Charles and paid for the same a sum of over one hundred thousand dollars. Meanwhile, by his work and spirit of all to all, his charming personality, sympathy and *bonhomie*, he has become idolized by his parishioners and still more worshipped by the assistant priests who have been associated with him in his work. Without at all disparaging his brother clergy of Chicago, Archbishop Feehan has "fought a good fight" to have secured such a worthy, intelligent and efficient auxiliary as Bishop Peter J. Muldoon. While, possibly, the opposition may deter Rome from promoting him in due time higher, nevertheless, if knowledge, zeal and tact can in time allay reasonable opposition it would be no surprise to hear Rome say in due time "*Ascende ad superius.*" Meanwhile, all sincerely wish the Most Rev. Archbishop Feehan "*ad multos annos.*"

V.

The Bishop of Havana, Monsignor Donato Sberretti, received on the 20th of October official notification of his appointment by the Holy Father to the mission of Apostolic Delegate Extraordinary at the Philippine Islands, with the rank of Archbishop. With this assignment his relations with the diocese of Havana terminate, and Archbishop Barnaba of Santiago has been made Administrator of the Havana Diocese. So the press report.

The announcement of Bishop Sberretti's removal from Havana came as a genuine surprise to his friends in Cuba and the United States. Mgr. Sberretti, though somewhat young for such a promotion in the first instance, is an Italian scholar of marked attainments in law and theology. He received the Doctorate in each of these branches at Rome about a dozen years ago. Before entering the diplomatic service of the Church he was a professor

of moral philosophy in the College of the Propaganda at Rome. For two years thereafter he was employed in handling matters concerning the Catholic missions in China and Japan, which are under the jurisdiction of the Propaganda. He then became concerned with the affairs of the American Church. In fact, in this capacity, so much was he concerned that, according to a well-known prelate of one of the Southwestern Sees of the United States, who was informed by a Roman Doctor of his own jurisdiction, Mgr. Sberretti's record at Rome was that he had accepted retainer fees from both parties to a church suit or litigation.

There was soon, however, a new field for his talents. Rev. Dr. Papi, who accompanied Cardinal Satolli to this country and became the first Auditor of the Papal Delegation, resigned that position to enter the novitiate and become a member of the Jesuits at Frederick, Md. Mgr. Sberretti was elected as his successor and held the position of "*Uditore*" until his selection for the See of Havana, Cuba, in April, 1899.

During his term of the Apostolic Delegation Mgr. Sberretti, though young and inexperienced in many ways, nevertheless displayed rare cleverness and resourcefulness in matters canonical. So much so, that, in the words of a prominent American prelate, he was "the most *practical* canonist in America." "Not so much a canonist of the books or erudition," further explained the prelate, "but *practical, capable of accomplishing results*!"

The cause of action drawn up, doubtless at his suggestion, for the Bishop of Northern New York, was of this kind, *practical Canon law*. A case of "*Mala plebs*" was advised to be brought before the Delegation to justify the decree of the removal of a certain rector and to keep, or "do" him out of his parish, although at the very time this rector had a recourse pending before the Apostolic Delegation! The instructing of a blundering Curia in another case and outlining their action against a rector, whose case had been declared by the Delegation in process of law and adjudication, is another instance of "practical Canon law capable of accomplishing results"!

In this line, too, might be recalled Mgr. Sberretti's hurried trip to Rome in August, 1898, shortly after Rome had made a ruling in a certain well-known Western controversy, and when at Rome to take steps lest the provisions of the "Constitutio Apos-

tolicæ Sedis" be applied to an Ordinary's wanton violations thereof. In this same line of "practical Canon law" might also be recalled an exemplification of the axiom, "Justice delayed is justice denied," whereby, even after Propaganda had spoken, offers of amicable settlement in lieu of Canonical procedure were exhausted for several months, and finally when patience and determination had baffled all delay and expedients, a plea for the Ordinary was drawn by Mgr. Sberretti and handed down as a decision of the court of last resort, and an endeavor made to have it accepted, so that Ordinary might dispose of the "unpleasant case"! "Practical Canon law," savors somewhat of travesty. This good work—for the Bishops—doubtless, commended the Monsignor and his well-known resourcefulness to promotion to the See of Havana. Archbishop Chapelle, just then appointed Delegate to Cuba and Philippines, indorsed him for the post of Bishop of Havana.

It was the surprise of many of the Clergy of the United States. Still greater was the surprise that the Pope approved his appointment—an Italian, unacquainted with the language, to the position hitherto held by a Spaniard. The native element in Cuba immediately and warmly opposed their new Bishop. They openly declared that they wanted one of their own people as the head of the Diocese. They practically boycotted him and refused to aid or support him. Time has not all softened them. As a question of "*practical Canon law*" was not this a veritable case of "*Mala plebs*" and could not the Bishop be removed on such ground as well as a hapless rector? The present outcome would make it seem so.

That Havana, outside of this, to a degree just and to be expected attitude of its people, was a trying field of labor for even a Bishop of a much older head and greater experience, goes without the saying. The chaos growing out of the war and the abrupt change of the government from Spanish methods demanded intelligence and judgment of the Ordinary. But owing to the influence and moral coöperation of the United States Government, some degree of order has been established. The Bishop is candid to admit this aid. In his farewell address to the Diocese of Havana, referring to the return by the State to the Church of the property belonging to the latter, on the order by the way of the late President McKinley, Monsignor Sberretti

says: "This act will glorify before all nations the Government which from a disinterested standpoint has so decreed."

On arriving at Havana he found, as he says, "that religious marriages were illegal." On the statement of a prominent priest, chaplain in the service in the recent Hispano-American war, this was not due to any so-called "drastic marriage law enacted by General Brooke," but to an abuse prevalent during all the Spanish régime in Cuba. As this may be the first time some readers have heard this, permit us to explain.

On all functions of religion—such as celebration of Mass, baptism, marriage ceremonies—by the old Spanish law prevalent in Cuba a tax was levied, and this tax was required to be paid into the public Treasury by the priest performing the same. The hardship on the clergy was not so great when the parties or friends of the parties thus having the priest's administration possessed means and were able to make an offering. Those who were too poor to make an offering and who nevertheless had the ministrations of the Church, such was the law that the Church or the priests were nevertheless required to pay into the public Treasury the tax laid down for such function or administration. The priests were thus compelled to pay from their scanty and necessarily meagre pittance of a salary the amount demanded by the law. The result was that the poorer classes limited their calls upon them for such taxable functions to the minimum and in a large degree Church marriages for this class had ceased. Universally, Catholic peoples look upon civil marriage as not only illicit but as practically no marriage. Thus many of these people of the humbler class entered married life without formality, civil or religious. To remedy this state of affairs in a legal point of view, General Brooke issued a very thoughtful decree that civil marriages would thereafter be legal and have all the rights and effects thereof. He did not consider that he had jurisdiction to say more. On his decree being misunderstood and taken as an unwarrantable interference with the religious aspect of marriage and on the representation of the Bishop that the law relative to marriage be similar to that in the United States, the matter was soon remedied, as there was no intention at any time to do more than remedy the condition hitherto prevailing in the matter of marriage in Cuba.

This is the explanation of an American priest who was on the

ground and clears up the entire matter, so much misunderstood and inveighed against by the Catholic press at the time. So that in his farewell pastorale the Bishop testifies on the matter:

"In my efforts to secure them legality of religious marriages I met with some opposition, but I received assistance in a quarter where I had least expected to find it. The intervening Government, inspired by the principles of justice, truth and liberty, issued a decree recognizing their validity."

Undoubtedly Mgr. Sberretti exercised considerable tact in all these acts as also in all his dealings with the natives. The latter, nevertheless, at no time gave to him that favor which they had shown to one of their own, Archbishop Barnaba, for instance, at Santiago. The latter is a Cuban; he was born in Santiago in 1835, and his position in the Church is higher than that of the Bishop of Havana, as Santiago is the Metropolitan See of which Havana and Porto Rico are suffragans. The Cubans of Havana have now gained their point, and a Cuban will administer the Diocese. The transfer of Monsignor Sberretti to the Philippines was undoubtedly imposed on Rome by the attitude of the Cubans. That Monsignor Sberretti is, on his arrival at Rome, to be raised to the rank of Archbishop, is not so much Rome's testimony to, or approval of his mission in Havana, as of its spirit never to degrade or drag down even removed prelates, but to advance or transfer them to some higher *titular* dignity, as for instance in the case of the former rector of the Washington Catholic University, who was made Titular Archbishop of Damascus, and Archbishop Kenrick of St. Louis, who was made Titular Archbishop of Marcianopolis, on the principle "*Promoveatur ut amoveatur*," a promotion for the purpose of removal. Even if the appointment as Apostolic Delegate to the Philippines be a fact—and at this writing no official confirmation of the news of his appointment has been announced—it would not argue his success at Havana. No more than Most Rev. Dr. Chapelle's elevation to the rank of an Assistant at the Pontifical Throne justifies the conclusion that his management of the Philippine politico-ecclesiastical affairs is a shining success.

On the supposition the news proves official, there is an interesting coincident.

Archbishop Chapelle indorsed Monsignor Sberretti, as heretofore stated, for Havana. By a singular coincidence, Monsignor

Sberretti now succeeds the Archbishop at Manila. This fact would further prove the truth of the current rumor that the Archbishop's mission to Manila was not wholly successful, and an *Amicus Curiae*, so to say, goes there to finish it. Possibly the Philippinos may, like the Cubans, have a similar objection to the Monsignor. And as the voice of a people in the case of the latter was heard even at the Vatican, Mgr. Sberretti's promotion may not be the "bed of roses" it looks on the surface. He, however, left Havana on November 5th, for New York, which he reached on November 12th, en route to Rome, where he will receive detailed instructions as to his new mission and be also vested with the pallium.

It is announced too, that Rev. Bonaventure F. Broderick, D.D., formerly located in the Diocese of Hartford, Conn., and who since a not forgotten episode in that Diocese has been with Mgr. Sberretti and during the past two years acting as his private secretary, will accompany the Monsignor in his mission as Apostolic Delegate to the Philippines. That is, if Mgr. Sberretti becomes such Delegate. On his arrival at New York, as is known, a letter ordering him not to proceed to Washington but at once to Rome, hurried him off on the next Trans-Atlantic steamer.

VI.

Rt. Rev. Thomas J. Conaty, D.D., formerly rector of St. Ann's Parish, Worcester, Mass., and since the deposition *ex proprio actu Pontifice* of Archbishop Keane, Rector of the Catholic University, was on November 24, 1901, consecrated Bishop with the title of Bishop of Samos, a former See in one of the Islands of the Greek Archipelago.

The promotion of Dr. Conaty has the characteristic of being an event in the order of "long threatening comes at last." In his home Diocese of Springfield he had been long considered in connection with the mitre. In fact, on the death of the late Bishop O'Reilly it is said that he was second on the *Terna*, of which Dr. Garrigan, now Vice-Rector of the University, then rector of St. Bernard's, Fitchburg, was first and the present Ordinary of Springfield third. The delay in that appointment and the surprises when it came are now comparatively ancient history. Good "work" at Rome is sometimes even more efficient in this con-

nection than at home in one's Diocese. A Roman Monsignore is an aid in many ways at times. The disappointment, if such at the time, was the Catholic University's gain. Dr. Conaty's appointment reconciled the progressive wing of the University Board, and sufficiently met the demands of the ultra-conservative wing. Always an ardent admirer and devoted disciple of the former Rector, his individuality and caution held that admiration and devotion in due check, and then Dr. Conaty was the choice of both wings in the Board of Trustees. He thus during his term of office followed the lines laid down by his predecessor, retaining the same Vice-Rector, Dr. Garrigan, and other appointive officers and professors who had Archbishop Keane's confidence—quickly eliminating all others—albeit under the order and approval of the Board.

In the Catholic press announcements of the consecration, it was stated that Mgr. Conaty "was fully determined to have the ceremony at the University, so as to give it the character of a University event, but it was soon found that University had no chapel large enough to do justice to the occasion, and hence the Rector yielded to the kind invitation of the Cardinal Chancellor to hold the ceremony at the Cathedral in Baltimore." This is a rather euphemistic way of anticipating any questions as to why His Eminence Cardinal Martinelli, Pro-Delegate Apostolic resident in Washington, did not officiate and was side-tracked as consecrator. It moreover illustrates the practical truth embodied in the facetious remark some years ago on a similar occasion of Dr. Phelan of the *Western Watchman*, to the effect, now that there are two Cardinals in this country, when arranging for consecration or other ceremonies where precedence must be taken into account, we must look ahead and see whether, like our harbors when it is question of two men-of-war entering and making their evolutions, our church sanctuaries will permit these high dignitaries and their retinue to be relatively posed and in safety from collision make their ceremonial evolutions and the like.

Be this as it may, the consecration of Dr. Conaty took place Sunday, November 24th, in the Cathedral of Baltimore and His Eminence Cardinal Gibbons acted as the consecrator. Fully three hundred representatives of the Clergy, including nine Archbishops, a dozen Bishops, over a score of Monsignori, the heads of the

religious orders of Jesuits, Redemptorists, Franciscans and Paulists. The most notable feature of the celebration was the sermon of Dr. Shahan, professor of Dogmatic Theology at the Catholic University. The early "troubles" of the University were frankly admitted, considered and discussed. The University, as the highest expression of the Church's ambition for knowledge, was most masterly set forth. The address was calculated to do vast mission service for the cause of the Catholic University and it doubtless will be published. All in all, the consecration was the event thus far in the history of the Catholic University.

During the week prior to Dr. Conaty's consecration the Archbishops held their annual meeting in Washington, and also the Trustees held a similar meeting at the Catholic University. The public has not been taken into confidence as to the proceedings of either conclave. This is, however, quite well known. The matter of the federalization of Catholic societies has received and will receive scant courtesy at the hands of the Metropolitans. Archbishop Ireland is quite outspoken against the move for obvious reasons. His Eminence the Cardinal is no less opposed. This will be likely a determining factor as to the meeting this month at Cincinnati, which will take place and likely adjourn *sine die* and join the departed movements of Catholic Press Associations, Catholic Congresses and the like. What took place, if anything, in the Philippines and new American acquisitions has so far not been announced. Likely the coming Papal Encyclical on the question may afford occasion for such announcement.

The principal matter disposed of at the meeting of the Trustees of the Catholic University was the sustaining of the action of the Rector of the Catholic University in dismissing Dr. Henebry as professor of Gaelic. A public declaration over the signatures of the Trustees was made, setting forth the fact of the University's devotion to the objects of the Gaelic Chair; that in no wise did they wish or could they wish to divert the funds of said chair, and make said chair a secondary matter, and that Dr. Henebry's illness was of such kind as to incapacitate him, and that as soon as possible a due and proper successor would be secured by the Rector. It would seem too that in good Dr. Henebry's case it is one thing to be a scholar of Gaelic and another to teach or impart it; that no one had been afforded a

finer opportunity by the University, with such scant results. A leader of address and influence was looked for in such a chair.

These are the principal Church events of the year 1901.

There still remain Bishops to be appointed in the vacant See of St. Augustine, Fla., and the new See of Sioux City, Ia. Nominations for the first are now being considered by Rome. If the principle of home rule illustrated in all the appointments of 1901, save one, be dominant, the appointment to Florida will likely go to Vicar-General Kenny of Jacksonville, Fla. He is to the manor born, more acclimated than would be some "ambitious to get there" cleric of Baltimore or other Diocese. As to the new Diocese of Sioux City, that being in the Province now under the jurisdiction of the First Rector of the University, naturally Archbishop Keane would like to see his former Vice-Rector, Dr. Garrigan, wear a mitre as his suffragan. Possibly Dr. Conaty's promotion on the principle "*promoveatur ut amoveatur*" means Sioux City as the basis of his jurisdiction—later on. In that event Dr. Shahan, having all the make-up, would be a worthy third Rector of University. What with all the foregoing, and a possible Coadjutor to Abp. Elder in the shape of Bishop Maes of Covington—if his drastic *ipso facto*, censures of suspension for conference absence have not spoiled him, and a possible successor to Bishop Matz of Denver—in the shape of a Fr. O'Keeffe of New York, once by the way asked to allow his name to be presented in connection therewith—the year 1901 has been prolific of events in the Church of the U. S., and if we may not say of them "*Magnificasti lætitiā*"—we can certainly say "*Multiplicasti gentem.*"

INNOMINATO.

THE COMING PLENARY COUNCIL

THE March (No. 41) of the GLOBE REVIEW contained a historico-canonical exposé and discussion of present ecclesiastical conditions in the Church of the United States. While aiming to present all in strong, clear, legal language, to secure unity of treatment in matters necessarily divergent, no one better than the writer was aware of the deficiencies of that article, especially so far as literary form, make-up and some other minor details were concerned.

On Lord Bacon's principle, "Read not to deny and refute, but to think, to consider and to profit," "*Voces Catholicæ*" flatters himself that that article was a success. The more so, since the positions set forth therein, and the examples adduced to illustrate and maintain them cannot be successfully gainsaid. The imperfections, abuses, tyrannies, and other evils, great or petty, which have, under the color of law or so-called authority, encrusted themselves during more than a century upon the Church of the United States it would be impossible in the scope of even an exhaustive article to more than generalize. This generalization, however, proceeded on the *a priori* truism that so far the government and discipline of the Church in the United States had not attained the ideal, but were only on the way to attain, fulfil, or approach to the general law, "*Jus Commune*," of the Church.

Be it observed here, the article of last March (No. 41) stated nothing deserving the appellation of "merely imaginary," as an invidious critic, violating Bacon's rule, inconsiderately said; everything which that article contained, on the contrary, was based on reality, sober, present day facts unfortunately. Moreover, so far as "*Voces Catholicæ*" can be aware, not a statement or example of the said article was at the time, nor even now, known to have been published hitherto elsewhere. To this very fact, that such matters had been long looking for a medium of publication, this article upon the "Coming Fourth Plenary Council" was due. In fact, as a distinguished priest on reading it wrote, "For years I had wished to see just such an article published." "*Voces Catholicæ*" gleaned every fact and important position from documents and other original sources of information on the spot. These sources being many, in order that due credit be given therefor, appropriately that they should and moreover continue to appear over the *nom de guerre* "*Voces Catholicæ*."

"*Voces Catholicæ*" takes pleasure in informing the GLOBE REVIEW readers that these observations have in several centers ecclesiastical created no little stir. The tale of the "hit pigeon fluttering" is thus actualized. That was one purpose of the article. Ruskin, when a young man, declared that his one hope in life was "to arouse some dissatisfaction." Commenting upon this, a certain great editor aptly says: "The writer who imparts dis-

satisfaction, wise discontent to a nation or to individuals gives them the motive power that brings improvement." On the other hand, the policy of silence, or even that of grin and bear it, so prevalent, when individuals do not realize their ideal in Church or State, begets in us lukewarmness, indifference, formality, and this towards officials begets in them routine, a desire to become a selfish, close corporation, which absorbs all their energies in carrying on its government.

As the first step towards any cure is to recognize the presence of disease, then to proceed to the diagnosis and prognosis, so the main purpose of the paper on "The Fourth Plenary Council" has been simply to call attention to the fact that derogations from the Common Law of the Church affecting the rights and duties of bishops, priests, and Catholic people in matters of serious import constitute a real, an *immediate necessity* for another general National Council of the Catholic Church of the United States, that Rome realizes and has realized that fact and is desirous of holding it and in fact is taking preliminary steps thereto. If then "Voces Catholicæ" do but so much, contented will they be to leave others whose wisdom and experience may better fit them for the diagnosis, the prognosis, as well as the task of finding the remedies by which this peril to the welfare of law, order and the Sacred Canons—"Jus Communi"—of the Church in the United States may be met and by God's help overcome.

Another observation. In the article of last March (No. 41), the question as to the presiding officer—now that there is already an Apostolic Delegate in the United States, was considered at some length. It was obvious to the average reader that the article was dealing with a series of captious objectors, and reminded one of these who insisted that only a Cardinal *a latere* could preside that a certain well-authenticated rumor then current in certain quarters that Cardinal Satolli had written, intimating that he soon would again visit the United States, and so stated, "It is not at all unlikely that His Eminence Cardinal Satolli . . . might be sent . . . for that purpose (page 54). Cardinal Satolli, indeed, is and has been a member of the Congregation of Propaganda, a member resident in Curia. In other words His Eminence is one of the sixteen Cardinals who make up the Curia, the Supreme Court of the Church for the United States, Great Britain and missionary countries generally, and

to whom in a general Congregation, as it were a court *en banc*, all serious and grave cases are to be proposed. Among the Consultants of Propaganda there are no Cardinals as such. As the Most Rev. Archbishop Ryan recently said at Baltimore, speaking on the Roman Congregation: "As the Church in the United States is under the jurisdiction of the Congregation, it is all important that we should be well represented there. It is true that our well beloved and tactful American Cardinal belongs to it, but we need also local representatives there, who know our people and their wants. The former Apostolic Delegate, the learned Cardinal Satolli, is a member," etc., etc.

And here permit "*Voces Catholicæ*" to say advisedly Cardinal Satolli wields to-day an influence and is practically interested in American ecclesiastical affairs, after the Holy Father, greater than any one individual in Rome. And, moreover, at the date of the writing of the article of last March, viz., May, 1900, the statement that Propaganda contemplated selecting His Eminence Cardinal Satolli for the Prefectship of that Congregation was true and authentic, then "*Voces Catholicæ*" can to-day say that the Cardinal Prefect of Propaganda has to all practical intents and purposes retired, and as has been the case for some years back, the Secretary of that Congregation practically doing all, so that it can only be a question of but a short time when the long decided upon promotion of the Holy Father of his favorite Cardinal Satolli will be a fully consummated fact. Roman precedent is loathe to make radical changes, especially when these involve the retirement of those who have, like the Venerable Prefect, received scars in her service, and who is now one of the few surviving Cardinals from the days of Pius IX. of happy memory.

The venerable Polish exile and imprisoned prelate for the Bismarck-Falk Laws, has become with age totally blind. An authentic statement from Rome last May said:

"The Pope was greatly distressed when he heard that Cardinal Ledochowski, the Prefect of the Propaganda Fide, had become completely blind. The Pope at first refused to believe the diagnosis made by the physicians and sent his own oculist, Prof. Martini, to see the Cardinal. After a prolonged examination Dr. Martini declared that the operation which had been suggested for the removal of a cataract would be useless, as the Cardinal's optic nerves were permanently paralyzed.

"It is probable that Cardinal Ledochowski will now retire from active work and the consequent changes in the personnel of the Vatican Government may prove to be more than of local importance."

All this was thoroughly known to "*Voces Catholicæ*" at the time the statement was made relative to Cardinal Satolli being the next Prefect of Propaganda. It will, moreover, be a good augury for the priests of America and the Church of the United States when His Eminence Cardinal Satolli thus become Prefect of the Congregation. What is to the point in the present article, as Prefect of Propaganda, Cardinal Satolli would soon effectively solve the question of the presiding officer of the Fourth Plenary Council.

The second Apostolic Delegate has since last March been raised to the Cardinalate. His Eminence Cardinal Martinelli would therefore be eligible, since he would as presiding officer now be "a cardinal in the country holding the Council," and, too, "then *he* might preside." From the words "dropped" by His Eminence Cardinal Gibbons, addressing him at the ceremony of investiture May 8, 1901, he may so remain. "But we indulge the hope that you will abide with us for some time yet." "For some time yet," it has been said, perhaps a year. If so, that may be significant. But as the newly elevated Cardinal in person asks the Holy Father in Consistory for his Cardinal's hat, even subsequent to the ceremony of conferring the beretta, and moreover, were he meanwhile in Rome, precedent and etiquette demand that he lead practically a life of retreat and retirement, it is more likely that His Eminence Cardinal Martinelli is timing his stay in the United States until the coming Consistory. So that to his successor will likely fall the honor of opening and presiding at the Fourth Plenary Council.

With the learned Cardinal Satolli Prefect of the Congregation of Propaganda and well versed with needed laws for the Church of the United States, the presiding official of the coming Council will be a matter of detail, easily arranged. It may be, indeed, that His Eminence Cardinal Gibbons, when in Rome, had this among other matters on his program. Those well informed in Church matters incline to the belief that another Plenary Council will be held within the next two years, and that the question of holding this Council was among those to be dis-

cussed by the Cardinal in his conference with Propaganda. A statement coming from one high up in the councils of a leading religious order is to the effect that among other matters also that brought His Eminence to Rome was that His Grace Mgr. Falconio, now Delegate to Canada, should not be appointed by Holy See, the successor of Cardinal Martinelli. It would seem that Mgr. Falconio has been a real Delegate in Canada and given meaning and force to Canon law, and some of the Canadian prelates, unnecessary to mention have had reason to feel the same, and the fact of his possible transfer to the United States has caused no little anxiety in certain circles. The possibility of such a personage presiding over and directing the enactment of laws at the Council, if a cause for anxiety in these certain quarters, would undoubtedly be welcome news to the 8,000 priests of the United States.

To give meaning and force to Canon law is a Delegate's mission. But in addition Mgr. Falconio is an American citizen. The Most Reverend Diomedé Falconio, Apostolic Delegate to the Dominion of Canada, though born in the Province of Abruzzi, Italy, is an American citizen, having come to the United States in 1861, and having been ordained priest at Buffalo, N. Y., in 1863 was naturalized in 1872 while a teacher in St. Bonaventure's Franciscan College, Allegany, N. Y. Up to this date (Dec. 12th) Mgr. Falconio had had no official information as to Rome's decision in the matter, and therefore the press statements are entirely erroneous. It is hoped that these premature and perhaps malicious reports and underhanded machinations will not influence Rome to desist from giving the United States as the successor of Cardinal Martinelli a prelate so eminently qualified and so thoroughly acceptable to *priests* and Catholics of the United States as Mgr. Falconio.

Be this, however, as it may, "the affair of the Delegation"—to use the words of a Roman who has intimate knowledge of the situation—"will never constitute a matter of much consideration at the Vatican, because it is never the question in such cases of any who may be more or less fit for the place. The man they have at hand, for whom the Cardinals or other influential parties insist more powerfully for a provision, this is the one who will be sent." It need be no surprise, therefore, that the outcome as to the presiding officer may be similar to that of the last

Plenary Council. When Propaganda delegated the Augustinian Superior, Monsignor Sepiacchi to preside, the American Metropolitans by their representations succeeded in having him set aside for one of their own number. So it may be now that his Eminence Cardinal Gibbons may be again delegated to preside, and the Holy See be simply represented by some prelate of lesser rank than that of Cardinal or even Bishop—yet who may meanwhile be the Third Apostolic Delegate to the United States. A hint to the wise.

The date of the convening of the Fourth Plenary Council would now seem to be within the next two years. Should the Council not take place before then, there is now on the horizon an event that will likely cause it to go over until the fall of 1903. We refer to the Silver Jubilee of the Pontificate of Leo XIII. Preparations are even now under way for that event.

The *Osservatore Romano*, the organ of the Vatican, announces the appointment of a large committee under the presidency of Cardinal Respighi, the Pope's vicar, to take charge of arrangements for celebrating the twenty-fifth anniversary of Leo XIII.'s elevation to the Pontificate, which will occur Feb. 20, 1903. The committee will invite Roman Catholic prelates and societies to offer special prayers for the conservation of the Pope's health and strength.

All countries will be invited to organize pilgrimages to a sacred exhibition which will be held in the Eternal City, probably in Vatican Park, and a grand monument designed to perpetuate the event will be unveiled by the Pope himself.

Should this Jubilee hold back the Council, which is probable, a later date of its convocation than the fall of 1903 is not likely, especially in view of the advancing years of the Holy Father.

So much for presiding officer and convocation. Legislation is far more important. Church courts and procedure, especially open courts, are as yet great *desiderata* in the United States. In the article of last March, "Voces Catholicæ" (Dec. 308 to 316 inclus.) stated that the Third Council of Baltimore by reason of the "*Lamentiones Cleri*," as the Roman *schema* had it, was, by their Eminences the Cardinals of Propaganda required to embody in its statutes the Roman Instruction of 1884, *i. e.*, "*Cum Magno-pero*" as the mode of procedure in all criminal and disciplinary cases of the Clergy. The minutes of the proceedings held at Rome show that this Instruction was minutely discussed, and be-

tween the lines they moreover disclose the fact that every concession, such as the accused's right either in person or by advocate to hear and know and answer the charges and the grounds thereof, to confront and cross-examine witnesses, to challenge and recuse the Court, to appeal from its decision, etc., every such concession of Rome was fought tooth and toe nail. And, moreover, at the sessions of the Third Council at Baltimore, as is well recalled, much discussion and excitement, and no little anxiety and forebodings for the future attended the enactment of the decrees embodying this procedure.

This may seem all the more singular in liberty-loving, law-abiding America. Strange, that in America and legislating for a church whose members, lay and cleric, glory in the fact that they are Catholics and American citizens, there should be the slightest unwillingness to deny the provisions of natural justice which the Roman Instruction of 1884 lays down as the right of every priest. Strange that any law-making body should wish contrary to that Instruction that a priest prove his innocence, when in America those who accuse the commonest criminal are required to prove his guilt! Strange that any one would wish to have courts behind bars, closed doors and in star-chamber, when the spirit of America is an open Court, trial in public for even the vilest criminal, even a Czolgosz! Strange that any one would deny witnesses their cross-examination when the spirit of America for every criminal is that witnesses are confronted with and cross-examined by the accused! Strange that any one should wish that the Judge of any Court, much less a Church Court, listen in private to all parties to the suit and expect and permit these parties, aye, sweat and torture them to give evidence against themselves; or threaten them with being in contempt of Court or contumacious should they refuse! Strange that any one should wish to deny the accused an advocate, or if granting it, make that advocate a *persona non grata*, necessarily to the Court and powers that be, or lay down rulings necessarily handicapping the essential right of defense! Strange indeed, since the spirit of American and English law, by the way meted out to the most notorious criminals, is that the Judge, the Court is required not only to be impartial, but is also bound to make that impartiality manifest in the actual proceedings, and to take and weigh the evidence before the State at large, so that every step shall be known and the

accuser's defense stand side by side with the charges brought against him.

Ah, too, the inconsistency of all this! The very ones, who, in the pulpit, on the rostrum, in the magazines or the press declare and promulgate in brilliant rhetoric their admiration of America, its liberties, freedom and Constitution, when it is question of ecclesiastical law and procedure for American priests and laymen, they would mould and apply it upon a spirit that shocks and plays sad havoc with every principle of American manhood and the Constitution. By reason of the long prevalence of that spirit there has grown up a species of canonical "Americanism." Canonical "Americanism" has inflicted too serious a *Vulnus* upon the *Jus Communi* of the Church in this country to be unknown. We find it flourishing in far too many Diocesan Curias, with their secrecy, suspicion, separation of the accusers from the accused, interrogations or rather torturing of the accused, demands and threats of contumacy, "*sub pœna suspensionis ipso facto*"; summing up *in camera*, suppression of the grounds leading to a verdict, denial of the right of effective appeal, and execution of the judgment, as a criminal, long before the court of last resort has handed down the final verdict—these be the methods "*sub colore justitiæ et legis*" of canonical "Americanism!" How can the Courts in which such a "Vulnus" upon the common law of the Church is perpetrated possess the authority and respect which our native, civil tribunals enjoy and which is the very jewel of the American Constitution? How can those who are participants in or permit "Canonical Americanism," or who use all their power and prestige to continue it, how can they presume to talk of American liberty, of the American Constitution and not provoke a smile from the intelligent? It may be said that "Canonical Americanism" has for 100 years worked very well and the decisions rendered under it are in many instances just. But, to use the words of a gifted writer, "the question is not whether the decrees pronounced under these circumstances are just, but whether the justice of them will be manifest to all concerned, and that to the world which is looking on; and that, too, in an age of extreme and almost exaggerated publicity, when these ecclesiastical causes alone are withdrawn from universal observation." The inevitable result must be that authority is exposed to suspicion; and human nature being what it is, that unpopular individuals

are sacrificed to interests and prejudices. Courts that sit "*in camera*" offer the shelter of darkness to every kind of injustice and wrong. Secrecy is always the friend of fraud, and publicity its most effective enemy. Truth and justice demand the light in the open. Intrigue and trickery, and injustice seek darkness and the star chamber.

The Roman Instruction of 1884, *i. e.*, "*Cum Magnopere*," aimed to do away with courts "*in camera*" and give American priests an open court.

Hearing of charges pro and con; confrontation and cross-examination of witnesses; Judges impartial who knew the case only "*ex actis*"; fiscal procurators or prosecutors imbued with knowledge and right that they may satisfy the ends of justice and law, not their own ends of injustice, sycophancy and spleen against their brother priests; secretaries who report the proceedings as they occur, conscientiously, suppressing, omitting nothing, noting all exceptions, lest irreparable injury be done his brother priest by a higher Court ruling "*Quæ non sunt in actis non sunt in mundo*," *i. e.*, What is not in the record is not to the point!!

Advocates, the inalienable right of the accused and to be present at all times and stages of its process, to answer for or assist the accused. Sentences, on the questions at issue not extraneous ones, and solely upon the law and the evidence, followed by the right of effective appeal, and no attempt to execute a sentence until that appeal is heard and disposed of. What was embodied of this Roman Instruction in the statutes of the Third Council of Baltimore was an entering wedge, however unwillingly they were therein embodied. The Fourth Council will rise to the spirit of American justice and law should it generously recognize these primary essentials which America concedes even to the most notorious criminals. Let the Catholic Clergy of the United States in actuality have what the Roman Instruction of 1884 long ago conceded them. Let no representation such as the paucity, incapacity, "*angustia loci*," and "ignorance of the clergy" (as a certain Western ordinary libelled his clergy before Rome), be longer alleged the excuse for holding back the country and its spirit, and let the clergy demand it. There should be no further "*Lamentationes cleri*" for it. It should be the procedure of the Church throughout the land.

In the article of last March (No. 41, page 53) the types made

us say "that after the Council the Bishops petitioned for a *dispensation* releasing them" from the requirements of the Roman Instruction of 1884, which they had embodied in their own legislation.

"*Voces Catholicæ*" need not be told that "as a matter of fact no *dispensation* was asked or granted." It does not appear that the Bishops sought a dispensation. But some doubt evidently arose as to the extent of the application of the Roman Instruction. Like as not the discussions at the Council gave rise to that "*Dubium*." Be this as it may, the point "*Voces Catholicæ*" wished to emphasize is not the fact of asking or granting a dispensation but something far more important, viz., the Bishops' reluctance and Rome's tenacious insistence for law and canonical procedure. In Rome's reply to this "*Dubium*," viz., the rescript of March, 1887 (which now some Bishops unwarrantedly assume as a sanction for an absolute "*ad nutum*" right of the removal of all Rectors except permanent Rectors), determines: (a) that movable Rectors must be conceded the right of trial as prescribed by the Instruction "*Cum Magnopere*," before they can be deprived of their office of Rector "*in pœnam criminis vel reatum disciplinaris*"!

(b) That when, however, there is no punishment—"pœna," inflicted, or no total privation of office (*i. e.*, Rectorship), "*totalis privatio officii*" contemplated, but only a transfer, a non-degrading transfer from one office to another similar one, then the trial, "*Processus*" under the "*Cum Magnopere*" Instruction, is not necessary;

(c) That even in this latter case the transfer or change should not be made unless "*graves ob causas*," *i. e.*, for evidently grave reasons; and "*habita meritorum ratione*," *i. e.*, the merits of the case being taken into account.

Thus alone may or shall the Bishop's "*ad nutum*" be legally used and at the same time be "*boni viri iudicium*," *i. e.*, the judgment of a good man and not the whim of a silly or spiteful man (No. 41, page 62). The tenure of a Rector is certainly a *right* guaranteed by the Sacred Canons and not a *privilege* due to the good will of the Bishop. Good health and the good will of his Ordinary have been facetiously stated as the bases of the tenure of a Rector, but by the Rescript of 1887 the Rector may canonically be deprived of his tenure only by the laws laid down

by the Roman Instruction, "*Cum Magnopere*," and no Rector, unless there be some "skeleton in the closet," will ever permit himself to be otherwise deprived of his tenure, *v. g.*, Rectors in the Archdiocese of St. Louis, Diocese of Lincoln, Nashville, Portland, Me., etc., referred to in former article (No. 41, *passim*).

Before leaving this point, there is an important observation worth embalming in print. It is this. The Roman Instruction—"*Cum Magnopere*," as published in the "*Acta et Decreta III. Plenarii Concilii Baltimorensis*"—the official volume of the Decrees, and also as published in the work of Mesmer-Droste, and Dr. Smith's "New Procedure" bears neither date nor signature. This is remarkable, since the Instruction of 1878, "*Quamvis*," as also the Rescript of March, 1887, above referred to, and in fact all other such Roman Instructions invariably bear both date and signature of the Roman official sending out such Instruction. The original document of this Roman Instruction of 1884 was in that year promulgated as a law. In other words prior to the Third Plenary Council the Instruction "*Cum Magnopere*" was set up as the *Norma* and was adopted by the Council for canonical procedure in the United States. (See "New Procedure," Smith, preface.) Forty-four sections seem to have composed the original document. That given in the foregoing works, without date or signature, contains 45 articles. Whence and why this additional article? Hence, "*Voces Catholicæ*" as one who has deeply studied the matter both in this country and at Rome, and as one who has long held and still holds that "Section 45," of the "*Cum Magnopere*," as given in the foregoing cited works, and "which Section 45" manifestly undoes the chief point of legislation insisted upon by Rome in the Instruction "*Cum Magnopere*," the right of "Processus" for Rectors, "*Voces Catholicæ*" must say that "Section 45" looks like an interpolation. It presents the ear-marks of the spurious, and therefore the lack of date and signature.

While open to correction as to this point, we cannot but say that herein is an illustration quite in line with what has been said heretofore, *viz.*, the Canonical minimism, the spirit of limiting even Rome's belated concessions to the "*Lamentationes cleri*" to the minimum, and even when that minimum is enacted into legislation limiting or nullifying that enactment. One further observation as to the right of appeal—"effective appeal." As stated in

the article of last March (No. 41, page 60), "it is now held in practice and silently, perhaps unknowingly, ignorantly admitted by the clergy in great part, that there is no *suspensive appeal* permitted in the United States, and this by the *dispositions*, as they say, of the Third Council of Baltimore." "*Dispositions*" is good, though a rather hybrid term canonically. "*Dispositions*" to nullify a right guaranteed by the Sacred Canons and the *Jus Communi* of the Church! The history leading up to this "*Disposition*," or rather derogation from the common law of the Church in the matter of appeals and the consequences thereof was given in the article of last March (No. 41, pages 58, 59 and 60). The Decree itself is to this effect: "Since in many of our provinces the Rectors of churches are by law constituted ex officio Trustees of their churches, we must cautiously provide, lest it happen that when it should be necessary to deprive any Rector of his charge, he may, by interposing an appeal, stay execution, and thus hold the office of Trustee before the civil law. We decree, therefore, the Apostolic See assenting, 'annuente Apostolica Sede,' that no Rector, even a permanent one, juridically removed, deposed or deprived of his charge, can appeal '*in suspensivo*,' as it is termed, against the Ordinary's decision, but only '*in devolutivo*,' so that he ceases to be Trustee of the Church of which Rector, either in perpetuity, or until such time as the Judge '*ad quem*' (Court of Appeal), definitely terminating the suit, restores him in his charge. On which account, until the termination of the suit definitely no other Rector but an administrator with competent rights shall be installed, and the Bishops shall meanwhile provide the honest support '*honestæ sustentationi*,' for both the removed, '*amoti*,' Rector and administrator." This decree, 286, is placed under Title IX., "On Church Temporalities," and in Chapter IV. thereof, "On Trustees and Lay Councilmen."

The statement in the preamble given as the basis of this "cautiously providing," is open to question. In comparatively *few*, rather than *many* States of the Union do the statutes make Rectors trustees of their churches. And in the comparatively few, where special enabling acts of incorporation exist the trusteeship provided for is subject either to the approval of the Bishops or the laws of the Catholic Church. Even where such corporations are conceded for holding title to church property, the provisions are such as to argue evident distrust of priest and people.

The Bishop is master of the situation even under the civil law. Secondly there is no record available to show that the Holy See ever gave an approval, here it is only "annuente," the present participle, connoting a present or expected assent. Certainly more is demanded than a mere declaration of "annuente Apostolica Sede" in a matter that destroys the first principle of an appeal, that in this respect nullified the "Jus Communi ecclesiæ,"—something more is needed, especially since, as stated in the March article (No. 41, page 74), the legislation of "the Third Council was begging for Roman approval and finally had to be satisfied with the slight formality of a 'Vidit.'" Thus based on a "Vidit" that law can be successfully impeached.

On the contrary, as stated in the previous article (No. 41, pages 58 and 59), the "*Minutes of the Conferences of the American Metropolitans*" at Rome in 1883, at which this very matter was discussed, disclose the fact that Rome was very loth to concede any such derogation from the "Jus Communi," in the matter of appeals; and as to the "*Munus*" of a Rector would not at all listen to its having other than an appeal "in suspensivo" when it was question of depriving a Rector of such right. It would seem the Bishops would not urge the matter of "*Munus rectoris*," but simply that of *Trusteeship in temporals*, and so place the derogation under the head of "Temporalities," and this being allowed or expected to go through "annuente Apostolica Sede," they could then interpret it as likewise including *Manus rectoris*, and later conclude that the Rectors of the United States have no suspensio, but only devolutive appeals! And this is what is claimed. In fact, it is of record that one Ordinary has declared that the *Munus Rectoris* is now concentrated in the Permanent Rectors; all others, so far as removal, dismissal and transfer are concerned, are no more than so many clerks in a department store. Even objectionable as is the derogation of law embodied in Decree 286, and notwithstanding the plain evident meaning of the text and context restricts the non-suspensive character of a Rector's appeal, to the Trustee tenure of the Church property and temporalities, and to a Rector, "*juridice remotus*," i. e., juridically removed, nevertheless "Voces Catholicæ" is in position to advisedly state that this plain and obvious interpretation is treated by those in authority as a "Detorsio" rather than an "interpretatio legis"! Thus proving malice prepense if not and conspiracy

when Dec. 286 was inserted in Title IX. instead of Title II. as at the Fourth Council should clear this matter. The Council should have the candor to state whether it is the intention to deny Rectors the right of effective appeal and to so execute sentence before the decision of the lower court is reviewed or sustained, and thus put the mark of crime, incapacity, or other disqualification upon a Rector long before Rome has spoken! If the Council does not wish to go on record to such an extent of a derogation from law and justice, let it have the candor then to declare whether this appeal *in suspensivo* affects the "*Munus Rectoris*" or the "*Trusteeship*" of temporalities only, and how and from what source such a Rector will get that "*honesta sustentatio*" pending his appeal. Let it, too, have the candor to state and decree whether the denial of the appeal "*in suspensivo*" is limited to Rectors *juridically* removed, and does not extend to those removed "*ad nutum*."

The Canonical firmament needs to be much clarified on these points, as the very scandalous and exciting episodes in the controversies now in Nebraska, Missouri and elsewhere in recent years show, as set forth in previous article (No. 41, page 60) sadly manifest. The Fourth Plenary Council would do well to throw "Decree 286" overboard and instead generously concede all the "*Jus Communi*" of the Church in the matter of appeals for all Rectors, not depriving the thousands of actually good priests of their effective right of appeal to repress the few hypothetical bad priests, as his Eminence Cardinal Gibbons, according to the minutes of the Roman Conferences of 1883, argued.

There are other matters to which we may refer later. Meanwhile, should this foregoing arouse the "brethren" to think a little upon American ecclesiastical law and procedure, and then to have that thinking formulated and later crystalized into practice, "*Voces Catholicæ*" will have done much. The Fourth Plenary Council has a great outlook canonically. The Third Council of 1884 was a vast advance upon its predecessor, the Second Council of Baltimore of 1866, whose decrees, as a prelate facetiously said at the time, "were received only at the Catholic book stores." The Third Council marked a beginning, some recognition of Canon law and ecclesiastical rights. The Fourth Plenary Council will take a step farther in advance and set aside the "Americanisms" "that have flourished in gardens of the sacred canons for but

riotous purposes and will not look for 'Dispositiones,' not minimize but rely in confidence on the law to broaden the rights of all, clerical and lay. Then and then only may be said of the work of the coming Council the grand words of Lord Brougham in his great speech on "Law Reform" (1828): "It was the boast of Augustus that he found Rome of brick and left it of marble . . . But how much nobler will be the sovereign's boast when he shall have it to say that he found Law dear and left it cheap; found it a sealed book, and left it a living letter—found it the patrimony of the rich, left it the inheritance of the poor; found it the two-edged sword of craft and oppression, left it the staff of honesty and the shield of innocence."

"So mote it be," with the Fourth Plenary Council.

"VOCES CATHOLICÆ."

GLOBE NOTES

THERE are about fifty subscribers, living or dead, in a sense, delinquent for years, after whom I would like to send the lawyer or the collector; that is, the human side of me would like to act thus and bring said delinquents to their senses. Indeed, I would not mind making them genuinely mad, so they might have to go to an honest confession before ever saying mass again; but when the collection agencies urge me to use their facilities to bring said delinquents to time, the better, the gentler side of me asserts itself and I say no; if the pious gentlemen who read and enjoy the GLOBE and who would not be without it for the world are so poor or so mean that they cannot or will not pay for their enjoyment, let them keep to their prayers undisturbed by me. Do unto others, not as they do unto you, but as you would that they should do unto you; pile up your own merit by giving them instruction, inspiration and enjoyment, free, seeking thus, first of all, the kingdom of heaven and its truth and believe that God will reward you. So I let the pious delinquents go in peace and pray that the good God may in some way make such "poor white trash" of some service to this all too delinquent world. I forgive them, but I do not forget them; and one of these bright days I may publish their names, callings and addresses in these GLOBE

notes in order to show the world what a select few dishonorables can and will do if you give them credit and freedom and silence enough, and still not be ashamed.

There are several hundred other subscribers that I would like to reason with a little as follows. They are excellent gentlemen, pay their subscriptions every year and often say delightful things of the *GLOBE* and its editor, but seldom or never pay their dues till near the end of the year instead of in the beginning of the year, which is the law. Were I a millionaire or had I large capital or boundless credit, the trifle of a few hundred subscribers whose habits lead them to be slow in paying or late in paying would not bother me in the least; but I have not capital, my credit is limited to at most three months, and nearly all the expenses of my business are met promptly in cash payments, therefore while such subscribers are good and excellent persons, it will readily be seen that, under the circumstances as stated, I need the bulk of my subscriptions in advance or early in the year, in order to meet the expenses of my business as they arise. Moreover, there is a good deal of tedious detail of work involved in sending bills two or three times a year for the small amount of two dollars for each subscriber; not only work, but ready cash expenditure. Some of these excellent people may be a little careless, some of them so overworked in their own fields of labor that they forget the little obligation of meeting their subscriptions in advance without being billed two or three times a year. Others again may be close and selfish and calculating and say to themselves, "Now, Thorne is a sick man and if we pay early in the year and he should die during the year, why, we should not, or might not, get the full value of our money; so, we will be on the safe side and not pay till the end of the year." I have nothing to say against such reasoning or reasons. I am a sick man, dare not undertake to do more than about one week's good work a month and I may die one of these days suddenly, though I think not immediately or very soon; but suppose I should die unexpectedly to myself or my friends, where is the man, especially the priest, so selfish that he would not sooner have paid his subscription in advance that I might have a few cents laid by for my funeral than that I should die and be buried in a pauper's grave while he had failed to meet his subscription and was my debtor? This is not scolding and there is no blame; it is simply a hint to the wise, and "a

stitch in time has often saved nine," in spite of the vulgar rhyme.

Here is the other and brighter side of the story. Many hundreds of subscribers including a number of Bishops, Archbishops, Very Revs. and the like, are in the habit of paying their subscriptions in advance, that is, quite early in each new year; indeed, scores have already, at this writing, November eleventh, 1901, paid their subscriptions for 1902, and quite a beautiful sprinkling of these have voluntarily sent checks for \$5.00, and others for \$10.00, instead of scrimping their contributions to the regular two dollars a year. Thus we are enabled to keep the wolf from the door and to carry the scringing and close-fisted delinquents till a spasm of justice smites them, and they are induced to come to time. For their own sakes, as well as for mine, I wish that the delinquents could be blessed with the spirit of justice and consideration, but the GLOBE cannot expect to have all the generous saints in the world—otherwise, what would the wax-noses, the dough-faces, and the plain matter-of-fact plodders and slaves of the Catholic newspaper editors do? I have for years intended to say something of this sort in the GLOBE NOTES, but I have left it for the last pages and it has always been crowded out. The age has grown commercial and so we "lead this hand" for once and for all.

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Many pertinent things could be said and perhaps should be said in reply to and in flat contradiction of certain misrepresentations of some critics of the GLOBE and its editor, but I am tired of annihilating pups and kittens. Men, whose hides are so tough and whose intellects are so dulled with conceit and beer, that they do not know when they are whipt, have not the manliness or honesty to acknowledge defeat and do not know how to be gentlemen any way, had better be left to find their own level in God's own time. We will, however, note in passing that the New York *Independent* is not a secular, but a religious paper, with all the limitations and bigotries of its kind; that it in no sense represents the comment of the secular press upon the last GLOBE or upon any past issue of the GLOBE; that I have in this office many thousands of comments and quotations made by secular papers, but we are not dependent upon such comment for the interest created by the GLOBE and we make little ado about them. As for asking any mongrel cur of a Catholic editor of a nonde-

script Catholic newspaper to "defend" or father our utterances, we should as soon expect Judas, the traitor, to rise from the dead and defend the splendid arguments and teachings of Saint Paul, Saint Jerome or Saint Augustine as to expect the pitiable slaves of the average Catholic newspaper to defend the teachings of the GLOBE.

When these teachings happen, on occasion, to defend their better beliefs and notions they are quick to quote the GLOBE in their own defence, but Christ and the apostles of His truth have ever had to stand alone and hear the crowd of surpliced and other vipers shouting, "Crucify him! Away with him!" Away with this disturber of our ancient creeds.

I have heard this cry in various forms from the imbecile editors of Catholic journalism the last five years, that is, since I have been invalid and not wholly able to defend myself, and I have felt the infamous effects of their damnable duplicities in various ways, but I here, once again, defy the corrupt and hypocrite crew—traducers, misrepresenters, old, fossilized decrepit and helpless boobies—as well as the young and ambitious scoundrels and notify them one and all that the GLOBE is here to stay, and to teach them some kind of Christian and independent manhood.

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The *Catholic Columbian* of November ninth quoted and commended the following from the *Ave Maria*:

"Strong, brave and timely are these words of the *Ave Maria*: 'The multiplication of unauthorized prayers and devotional practices is one of the greatest abuses of our age. Solid piety seems to decrease in proportion to the increase of new-fangled devotions. We lately saw reference to a prayer-book in which there are no fewer than sixty-five "rosaries." As the Bishop of Laramie remarks, "there are prayers already in plenty that have the sanction of God and of His church." Those who compose new prayers and invent new rosaries would be better employed scouring pans or raking leaves.' And it may be added, those who by puff of shrine, or saint, or medal, or cord, or badge, draw the people away from union with God through the reception of the Blessed Sacrament, are worse than the blind leading the blind."

This is quite in line with the GLOBE's numerous suggestions relative to the personal and primary in religion and the possibility of

overdoing the picture and rosary business in the Catholic Church. I think and have long thought that it is already overdone, but in speaking of my own independence of the jimcracks of certain Catholic devotions, though not condemning their use for those who feel the need of them—the puppy Preuss of St. Louis, a year ago, with the supposed sanctity of a saint, but really with the characteristic bigotry and arrogance of overpious zeal and ignorance, shouted of me, “What can be thought of the piety of a man who utters such thoughts?”—as I had dared to utter. What can be thought of the piety of an untaught, inexperienced mongrel cur who presumes to sit in judgment upon a man twice his own age and who has given all his life to the cultivation of truth and piety? “That’s the question.”

I am not here to defend myself or my piety. A man’s piety is a thing between himself and his Maker and none but idiots or hypocrites presume to judge thereof. A man’s teachings are always open to fair and honest criticism, but even these are not legitimately open to the false innuendoes and the contemptible duplicities of such wrong-headed and false-hearted saints as Arthur Preuss and his Mannikin, Friday Meyfuss: but every dog must have his day, barking as he can.

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While we are in a retrospective mood two or three other items may be referred to. A good deal has been said in the *GLOBE* during the last two years on the marriage question, mixed marriages, divorce, remarrying, the Pauline privilege, the comparative humanity of the secular and religious courts in dealing with said complicated questions, etc., etc. When I have given quotations, word for word, from certain communications that certain priests have made to me the duplicate hypocrites of certain Catholic journals failing to take my word—which, at any time, I dare any editor, priest or Bishop to disprove—have suspected me of writing said communications myself, and of having base and unworthy motives for their writing. Does the editor of the *Independent* wonder that I call such miscreants by their proper names? “Is thy servant a liar” that such asses should bray at him? In a word the discussion on this subject which which was started by the *GLOBE* has grown acute at times and at times rather intricate.

Some priests have little or no trouble in dealing with these questions. They do not regard the laws of the land as having any serious force in matters of marriage and divorce, and they

know less of Catholic canon law, so when cases come before them they decide them off-hand, on the safe and sure side of strictest ecclesiastical usage, and in this way many a human soul has been lost to the Church which under more humane and just treatment might have been saved. It often looks as if the ruling parties said to themselves: What are souls to us? The discipline of the Church must be maintained. Dear friends, here is the primal and vital difference between your standpoint and mine. I take my stand with the human soul. I say that the salvation of one human soul is of more importance than all the discipline of the Church from the days of Peter to Pius IX. The human soul is at the center of the universe and dominates the worlds; for it the angels pray, for it Christ died, and I feel an eternal pity for that priest or editor who has so learned his little lesson that he has lost sight of the magnitude of the human soul and has grown to put some notion of Church discipline in its place as being of more importance than the very object the Church was founded to save.

When you look for your thirteen million renegades, recreants, deserters, apostates in this free land, do not salve your ecclesiastical exquisiteness of discipline by the catch-phrase, " 'mixed marriages,' " but look well into the heart or heartlessness of the tyrannies that have driven these souls away. I am speaking seriously and for serious men and women; not to clowns or for clowns at all. The letters and quotations that I have published in the *GLOBE* on this subject are genuine, from genuine priests and men and women; and, as I have previously remarked, the complicated affairs of marriage and divorce in this free land—where there are only about nine million Roman Catholic Christians to about fifty million other kinds of Christian, most of them baptized believers in Christ—are just a little too mixed to be unravelled by the cast-iron discipline of a church that was born under quite other conditions and that up to this day has never reckoned with those other kinds of Christians as it will yet have to reckon with them before the millennium dawns.

There is hardly a parish in the land whose priest has not been tried and vexed over and over again by the action of some of his flock on this question of matrimony. Why? Because the priest wants to coerce the young men and the young women of his parish into marrying whom he would; and the boys and girls, having been born and brought up in an Anglo-Saxon or Anglo-

American or free and independent French community, are sure to have hearts of their own, likings and dislikings of their own. In a word, being neither Turks nor Japanese nor Chinese to be sold into harems or bartered away without their own choice, they cannot and will not—mark that—will not—more and more each year—*will* not be bartered away by priests or parents or, in this, receive their dictation.

It is a condition of society and not a mere theory of discipline that we are facing. Priests, as a rule, having no personal experience of love or matrimony, are, as a rule, the poorest judges to be found on this question. It is a question of the heart and of liberty and these are greater than all the discipline in the universe.

It is so long ago since I committed the audacity of matrimony that I may be excused for speaking in a personal way about it. I am not commending my own course. I might now see the wisdom of much pastoral and elders' advice to the contrary; but what has that to do with my liberty and my choice of the hour when youth was in the saddle and the game tempting to the eye?

I simply confess that I followed my own inclinations, did as I pleased, chose, or was chosen, and assented, regardless of the advice of priest, pastor or elder, and I confess, moreover, that I would do precisely the same to-morrow, should the beautiful dream of love and matrimony ever illumine my soul again.

Others do likewise. Liberty is in the modern blood; it is in the air. Personal independence is the law of modern life. Children imbibe it in their mother's milk and feel the restless impulses of liberty before they are born. The priest or parent who reckons with the human heart, the heart of youth, has to reckon with this factor. It is the prime factor of modern life and the keynote of modern civilization. It may be all wrong. I have often wished that much of this freedom and independence were curbed, chained, even; but that will never come till the millennium, when Christ himself shall be our master and all the willing hearts of men shall gladly mind His will.

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We will still be retrospective and say a final word on the question of the temporal power of the Popes. During the past eight years this magazine has published a half a dozen exhaustive ar-

ticles, pro and con, in consideration of this theme. These articles have provoked much discussion in the Catholic and secular papers of the country. They have really exhausted the subject and henceforth when amateurs and learners wish to know what it all means they may refer to the earlier and later numbers of the *GLOBE REVIEW*. We do not intend to handle the question again, except to state here finally and clearly that in our opinion the temporal power was a mistake to begin with; that the very concept of it was and is an error in thought and vitiating to the true principles of Christianity. Being thus an error in conception and contrary to the true spirit and teaching and example of Christ, we believe that it has always worked mischief and engendered pride and conflict and confusion where harmony and humility should have prevailed.

As a matter of fact it never has assisted the Popes in the execution of their spiritual functions, which is the only merit claimed for it; and the talk of guarantees, either of one nation or another or of several nations, to the effect that the Pope shall be free in the exercise of said spiritual functions and not considered the subject or citizen of any one nation, is the merest prattle of children, silly and useless. Every King, Emperor, or President has restraints upon his person. No one of them can elect that he will be free—nor can any two or ten of them elect that any one of them shall be free. No man on earth is free or can be; much less the Pope. The theory of his freedom is well enough, but to put the theory into concrete fact is impossible.

As an ideal dream the thing may do to sing about and meditate on, but any thinker that has ever penetrated beneath the surface of things knows very well that the dream is impossible of realization.

As a matter of fact, Jesus was a subject and recognized his obligation of loyalty to the Roman power—though that power, in His day, was a usurpation and an infamous tyranny; and I hold that no Pope has a right, being a servant, to expect or pretend to be greater or freer than his Lord and Master. Thus to my mind it is wrong in concept, wrong in spirit, wrong in principle, wrong in conduct, and serves now, as it always has served, to destroy the true motives that should animate all Popes and to fill their lives with evil ambitions; in a word, it serves to weaken and destroy the true, spiritual power and function which it is

claimed to defend and protect. It has gone and I pray heaven that it may never be restored. The world has had enough and too much of it, long ago.

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Here is a pretty How-do-you-do, from the *New York Times* of November 11th:

"Bishop Breaks up a French Church.—Edifice at Newark Dismantled During Its Rector's Absence. Newark, N. J., Nov. 10.—There were no services to-day in the French Catholic Church here, which was organized about two years ago by the Rev. Father Alphonse Laroque. The priest is greatly incensed against the action of Bishop O'Connor in having the edifice dismantled yesterday while its rector was in Washington protesting against such action.

"During the absence of Father Laroque the Bishop sent Father Richmond of St. Patrick's Cathedral to take possession of the church property. Father Richmond carted away all the church belongings, including the altar stone, baptismal font, chalice, and vestments. The articles were stored in a room in St. Patrick's Hall Building.

"On returning from Washington last night and ascertaining what had occurred, Father Laroque went to Father Richmond and protested, but was referred to Bishop O'Connor. Father Laroque claimed that some of the property belonged to him personally, but Father Richmond said he could do nothing for him.

"The reason given by Bishop O'Connor for closing the church is that there is not a field for such a church in Newark. The house where the church has been situated is at the corner of Broad and Grant streets. The building was leased by Father Laroque. The first floor was used for services and the upper one by the priest for living apartments, which he occupied with a male housekeeper. The church was sanctioned by the late Bishop Wigger, who preceded Bishop O'Connor.

"About 100 persons have been attending the masses there. Bishop O'Connor ascertained that 95 per cent. of these could speak and understand English. The Bishop holds that all can attend English-speaking churches. St. Michael's and St. Patrick's Churches are both within a mile of the French church, and the Bishop holds there is not room between them for the forma-

tion of another church. He notified Father Laroque on Friday of his decision and the recall of the sanction given by Bishop Wigger.

"Father Laroque started for Washington and laid his case before the Apostolic Delegate. He says that he will not leave Newark until he obtains the decision of that official. If it is adverse to him he will go elsewhere and establish a French church. He has no desire, he declares, of conflicting with his superiors in the Church.

"Bishop Wigger during his occupancy as the head of the diocese favored the establishment of churches of the various nations, but Bishop O'Connor holds that the merging of foreigners into absolutely ignorant of English all Catholics should attend English-speaking churches, no matter what their nationality. Bishop Wigger fostered the retention of love of land of birth, while Bishop O'Connor holds that the merging of foreigners into the the American people is hastened by their churches and schools being English speaking. The Bishop's view is that every foreign-born citizen or resident of the country should learn the predominating language and assimilate himself with the great majority as quickly as possible."

It is not my purpose to make more out of this case than it deserves, nor do I purpose to condemn Bishop O'Connor unless I should have a fuller statement of the case, which seems to be against him.

The French Catholics at their recent congress or convention in Springfield, Mass., showed perfect loyalty to the Church and its ways first of all—showed also great moderation in stating their grievances and in the methods they proposed to take to right those grievances.

As a body of men I consider them second to none in the world, and I have met hundreds of them during the last nine years. There are exceptional irritants among them as among other nationalities; then, being in the minority among Catholic national representatives in this country they are wisely modest and conservative in all their claims and actions as far as I have known. My sympathies are decidedly with the Frenchmen in any contention they may have with the ruling Catholic influence in this country, and at the first blush, I am simply but sincerely sorry over this affair at Newark. The late Bishop Wigger was

a faithful friend of the *GLOBE* and its editor, and the fact that he, it seems, sanctioned the organization of this French church in Newark argues in my mind in favor of the position that there *was* need of it and that Father Laroque deserved fair play and more justice and Christian consideration than he has received.

On the other hand, while my sympathies are with the French on general principles and in this specific case, I am free to admit that my experience teaches me that they are as a rule too tenacious of holding on to their mother tongue in a country like ours which is irrevocably given over to the English language. I know what the feeling of loyalty to the mother-tongue means. I pity every German, Frenchman or Italian who feels obliged to speak the English language; but I have no sympathy with the men of any of these nations who are willing to learn the English language for business purposes and to transact business in the English language, but who, at the same time, claim to say prayers and hear mass in the languages of their respective nationalities. I abhor as barbarous and tyrannous the action of Russia toward the Finns and the Poles in this particular of language, but no doubt the Russian advocates could make out a good argument in their own defence. It may be claimed that Bishop O'Connor being on the ground knows what is best to do and that he is his own superior and judge. This is partly true and partly false; and, according to the newspaper account, while Father Laroque was on his way to Washington to consult the power that has revoked and set aside quite a number of Bishops' rulings in the United States during the past few years, his Bishop broke into the priest's house and church and stole his, the priest's, belongings.

Another New Jersey priest once said of me that "Thorne would say the Bishop stole my church." This thing of arbitrary power in the hands of a Bishop or a king is a dangerous and tempting thing.

I hold to Bishop O'Connor's general statement of principles as announced in this instance, but I question seriously the manner of his execution of those principles in this particular case. Such arbitrary action on the part of Bishop O'Connor cannot fail to keep burning that race prejudice in the Church where it ought never to be known or to dare to lift its head.

The Pope has given forth proclamations on this very subject,

but the fact is that in such matters, as in the case of mixed marriages, etc., a proclamation made in Rome does not fit or meet the facts and conditions of the case.

It seems that as Bishop Wigger sanctioned the organization, and if there was no serious slander in the French church, Bishop O'Connor might have left the Frenchmen to their own pious devices and to the enjoyment of their mother-tongue; but the difficulty is that when such French parishes are allowed it is hard to discontinue them, and English, "as she is spoke," is the mother-tongue of this continent.

* * * * *

There seems to have been a special Providence in the act of President Roosevelt in inviting the one-fifth negro Booker Washington, to dine with him and his family at the White House. It has been a Godsend to the stupid newspapers. They had worn themselves out in abuse of their respective opponents in the fall campaign and this incident of a black man in the White House gave them a new subject for discussion.

It diverted the mind of the nation from the exaggerations of its sorrow to a new humbuggery of the old negro question, which has come up in various ways once and again during the last two hundred years, and will not down. The *New York Journal* with its plethora of cash and minimum of brains has held a prolonged symposium on the negro question. Scores of ordinary men and women without one original thought or the power of thinking have sold their silly opinions to the *Journal* without in any single instance showing any penetration into the negro problem or giving any light on the subject. We have already discussed this problem in the *GLOBE* and in the near future intend to carry the discussion further than heretofore.

For the present we are interested in the President and his pet, the one-fifth black man. In my opinion President Roosevelt, alike as a man and as President, had and has an undoubted right to invite any man to his house that he chooses; be he a black, half black, one-fifth black, yellow or red man. And I think the criticism and fuss made over his action in this case are simply indicative of the impertinent and half-civilized temper and so-called culture of the American people, and especially the Southerners

who have criticised his act most sharply. It simply was and is none of their business.

I do not intend to go into the subject of the negro here. I am simply touching the presidential incident. While I think that he had a perfect right to act as he has acted, I do not admire his taste in this particular and have very little respect for his judgment in this case; indeed, I think the act very poor diplomacy. The negro is a citizen, but no more a citizen than the white man, hardly as much so in some quarters, and Booker T. Washington has not half the intelligent culture that any one of ten thousand white school teachers in the United States may be relied on as possessing. Why he should be singled out among the so-called educators of the nation as worthy the honors of the White House does not appear to the most liberal-minded citizen.

So much for the poor judgment of the President. As to his taste he will live to understand that better inside of a quarter of a century. Forty years ago I dined now and again with Fred Douglass at the house of some Abolition friends in Philadelphia, and was rather proud of it at the time. Forty years afterwards, I do not regret the act or my own enthusiasm for the negro in those youthful days; but I should hardly feel honored by such colored companionship to-day. What little good—that is, for civilization, dining out and the like—there is in the negro race is in the white blood of him. How that got in everybody knows. But no white man or woman wants to own how much he or she may know. It all stands for vice and crime and is not a commodity to be proud of or to care about entertaining. It was bad taste on the part of the President.

As to the diplomacy of the act, that is the worst feature of it. We want President Roosevelt not only to be President of the whole empire—all the savages in it as well as the so-called civilized white men, during the next three years—but we want him to be President for another four or eight years.

He is the first President of the new generation of men who have grown up since the Civil War. He is every inch an American. We hail the breeze and vigor that he brings with him. We feel stronger as a nation since God made him President; but we want to feel that he is as long-headed as he is stout-hearted. We want him to rule himself and the nation not by his youthful sympathies, but by the wisdom that his position demands. Perhaps,

if he chose to explain, he might make it all clear, but he must never explain.

The President's message to Congress was quite as remarkable for the things it did not say and the subjects it did not discuss as it was for the plainness, clearness and evident sincerity of its utterances on the subjects it treated. It was a new departure from the average messages of Presidents, Emperors and Kings, showing a comprehensive grasp of all the topics deemed worthy of consideration, and in being at once statesmanlike and personal and individual. The message has been reviewed and considered so thoroughly by the daily and weekly press of the country that it is not worth while to go over the ground here. We consider it as just and true to invested capital whether in so-called trust or railroad corporations, as it is sympathetic with labor and the laboring man; and it puts its considerations of both and of all parties on the high ground of reason and the common sense of the Anglo-American race. There is no passion, no appeal to passion or to race prejudice, or to class prejudice in the whole message. It is masterful in its simplicity and straightforwardness.

There is one little instance in which the President's own experience as a rough-rider may have biased his judgment in favor of the cavalryman as a fighter, and at this point is noticeable the enthusiasm that comes of personal experience. This expression comes so soon after the general verdict of military authority in Europe to the effect that the horse is an unnecessary incumbrance and expense in modern warfare that it has all the freshness of young American manhood about it and is not the less interesting on that account. But the message as a whole is so good that we have no desire to criticise it. The President is loyal to the American notions which are said to have prompted our late war with Spain, but he is an admirable optimist in seeing the self-governing capacity of the Philippines, the Cubans, the Sandwich Islands, and Porto Rico almost at our very doors. An Englishman who was once asked by an American how to get a real English lawn, said: First select a good piece of land and plow it and drag it and seed it and tend it, cutting the grass with a scyth and roll it and roll it for about five hundred years. So must it be with the mixed breeds of our new possessions, and even then they will be mixed breeds still and only half civilized.

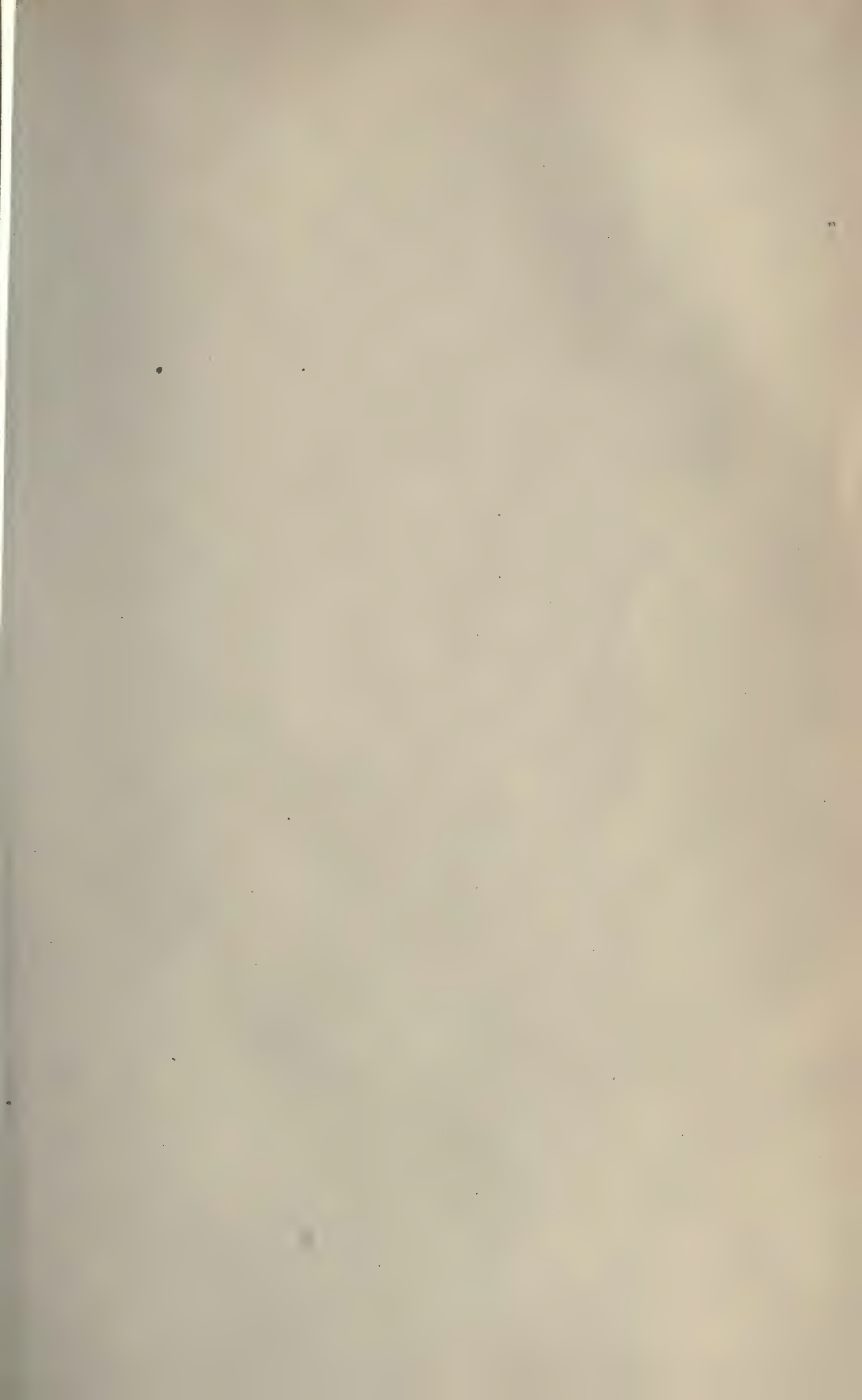
W. H. THORNE.

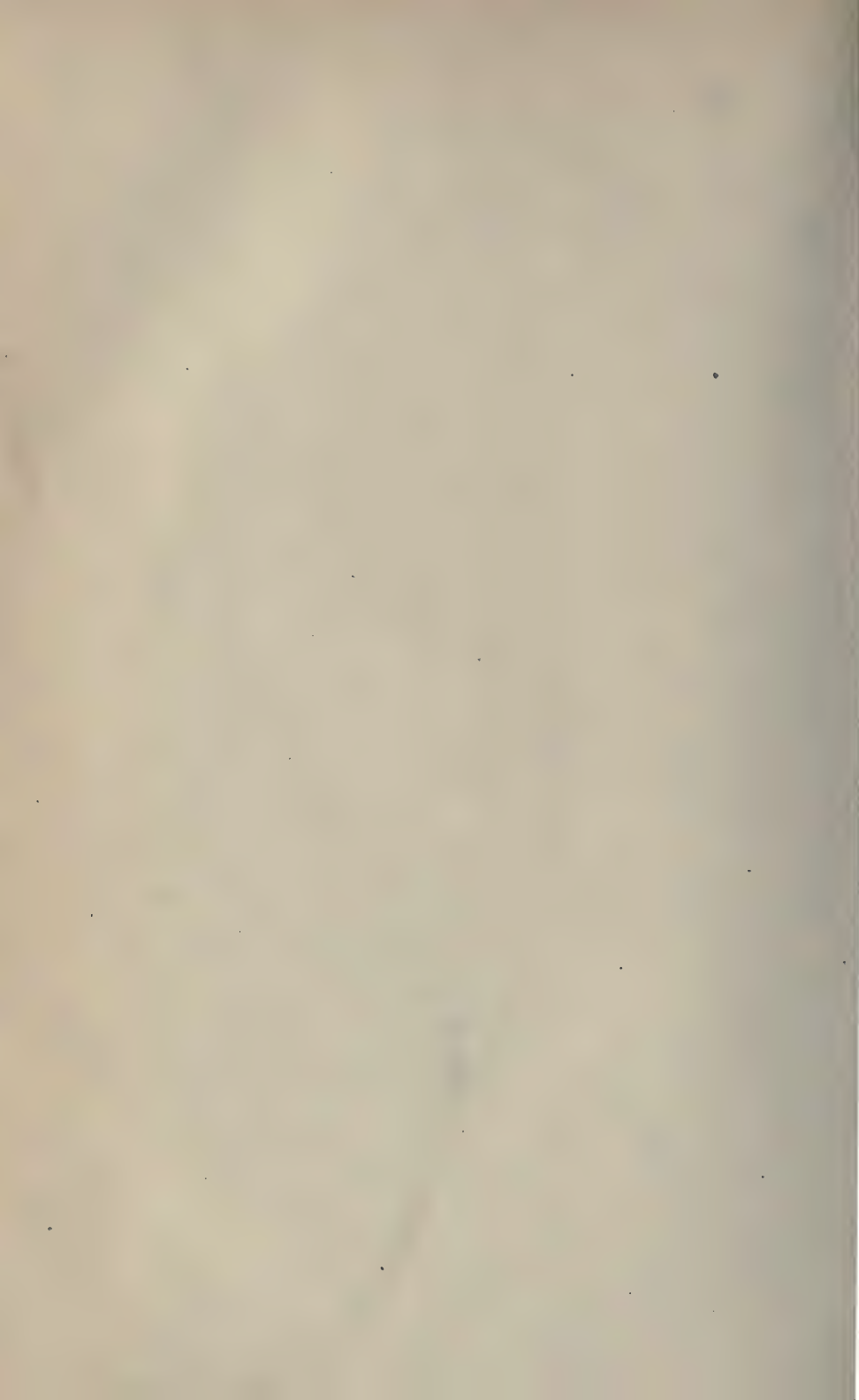
As the *GLOBE REVIEW* goes to press word comes of a great and important ruling recently handed down by a Nebraska Court in the Church controversy now and for some time on between the Ordinary of the Diocese of Lincoln and the pastor of Seward, Neb. This ruling has been on the very lines set forth by the article of "*Voces Catholicæ*," and is the first time in the history of the Church in the United States that a Bishop was enjoined, (1) to respect the Church courts and Canons of the Catholic Church, (2) to keep out of the civil courts in Church matters until the Church courts have fairly and finally settled the matter in controversy, and (3) ordered that the Church properties should have the title where the Canons require it to be.

It will be recalled that the Ordinary in this case had decreed the removal of the pastor. The pastor duly appealed to Propaganda. Pending this appeal, or during the time of its being admitted to record, the Bishop ignored the fact—what has been the case right along in nearly every controversy throughout the United States these years back, ordered the priest's dismissal from the rectory, declared him suspended and excommunicated, and then proceeded to oust him by civil process. The pastor met all this by a quiet, passive, yet intelligent, priestly, firm, legal resistance; retained possession awaiting Propaganda's final action. When the civil proceedings were begun, the Ordinary, who had meanwhile, it was said, intimidated witnesses appearing in behalf of the pastor, barely escaped therefor punishment for contempt of court. The case was ultimately set for hearing in the Circuit Court. When the date for hearing drew nigh, to the astonishment of newspaper readers, the daily journals stated that the Bishop had withdrawn the case, and later dismissed it. But as the defendant maintained that this dismissal was not for peace, but only to escape an adverse judgment, and then after adjournment recommence a new suit, which would not be prosecuted to a final judgment, and would thus be kept hanging over the pastor's head for another year or two to his expense, annoyance and persecution, his attorneys objected to the dismissal. This they did, moreover, on the ground of a cross-petition and on an intervention included in the pastor's answer. The case was then reinstated. But the Ordinary dismissed a second time and moreover, as the transcript of the record discloses, made a mighty struggle to get out of court. Rather ludicrous for one quick to go into court

to make a scramble to get out. But the Ordinary's efforts were unavailing. The pastor's petition was for affirmative relief on the ground that the Ordinary had been for nine years persecuting him and that this was the seventh time that the Ordinary had prosecuted him in the civil courts on this same cause of action, without awaiting the final determination of the ecclesiastical courts in the premises. The court granted this petition and enjoined the Ordinary from coming into the civil court again until the ecclesiastical courts shall have finally and fairly adjudicated the whole controversy. The intervention, also, the court granted. That is, the court quieted the title to the Church properties in each of the priest's congregations, thus stripping the Bishop of the properties. In the petition of the Bishop, it seems that the claim was set up that the Bishop, by virtue of his office of Bishop, *owned in fee simple* all Church properties, and that he thus owned them according to the "Canons, rules, customs," etc., of the Catholic Church. In the pastor's answer this was absolutely denied, and the statement made that the Bishop could not and did not quote a single canon, rule or custom in behalf of his claim, not even a single author; while, on the other hand, the pastor's petition quoted from the Decretals, Gratian, Justinian Code, Councils and hundreds of the greatest canonists. The Ordinary's attorneys finally threw up their hands and asked what was the use in weighing down the record with such an enormous quantity of evidence. The court then granted the intervention as stated. An intelligent, courageous, persevering, clean, decent priest, especially who, like this pastor, has "no skeleton in his closet," can demand justice and law and not lay down until he gets both. It is such pastor's that give force and meaning to canon law, and save it from coming to be a by-word and football, as it too often has been. "Je suis le droit" can not be often said by Ordinaries, if the priests are intelligent, courageous, sober and clean.

This same pastor has been retained in the similar contention at St. Louis, Mo., in the matter of the sale of the Church of the Immaculate Conception.







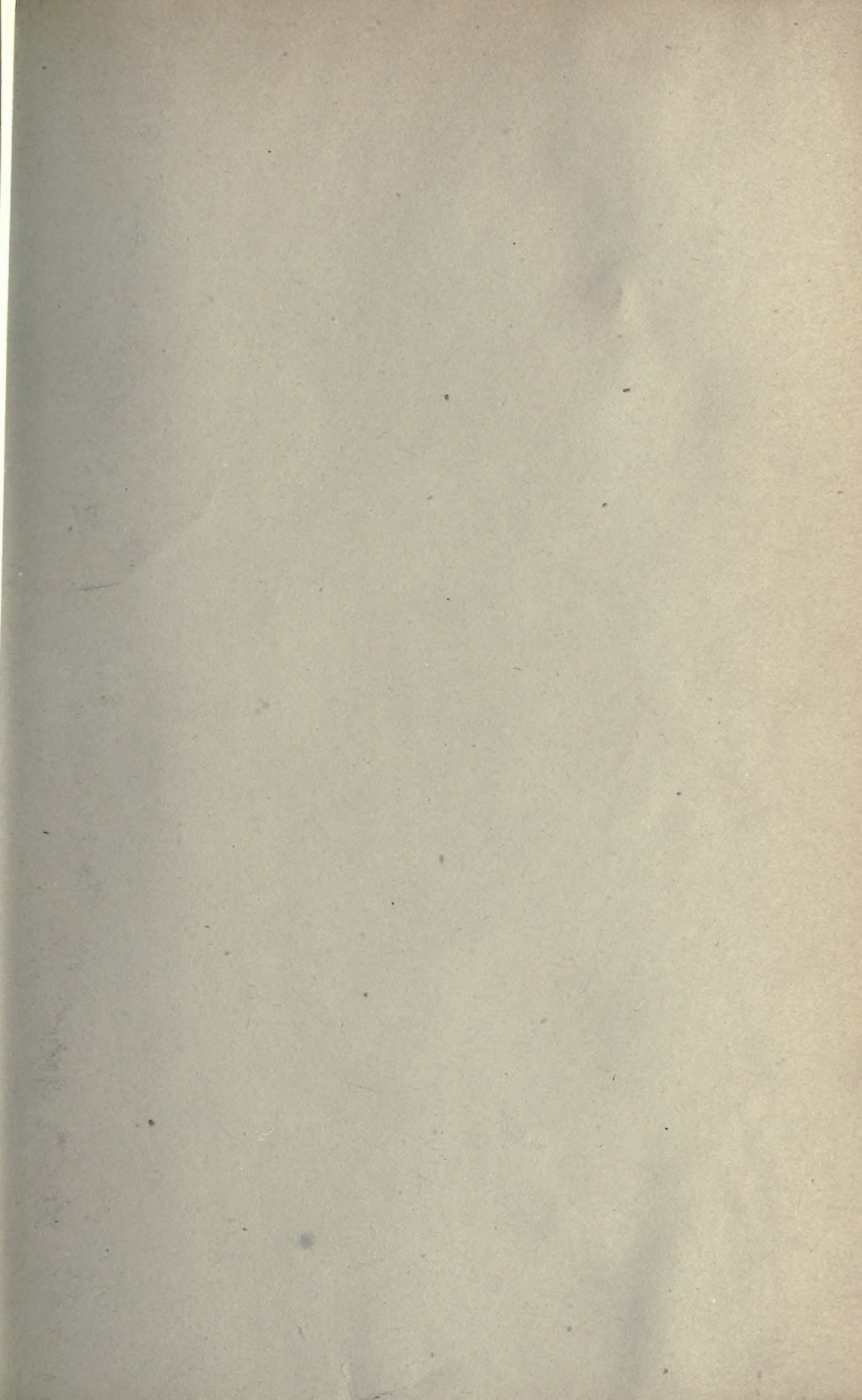
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